



Convention Proceedings

2010

64th Regular Convention
The Lutheran Church—Missouri Synod
Houston, TX • July 10–17, 2010



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are available through Concordia Publishing House.
Stock Number 09-2609**



Preface

“ONE People—*Forgiven*” served as the theme of the 64th Regular Convention of The Lutheran Church—Missouri Synod, which convened at the George R. Brown Convention Center in Houston, Texas, July 10–17, 2010. The convention was attended by more than 1,200 voting delegates, more than 400 registered advisory delegates and official or invited guests, and numerous nonregistered visitors to the convention.

“ONE People—*Forgiven*” echoed throughout convention week, from the Saturday afternoon Opening Convention Divine Worship with Holy Communion to the Saturday morning Closing Service of Sending. It was a constant echo that permeated the daily Bible study essays, the opening and closing devotions, Wednesday afternoon’s Memorial Service, the “Red Chair Videos” interspersed throughout the convention agenda, and even the hours of debate over issues before the convention.

As “ONE People—*Forgiven*,” the convention tended to business as usual, including elections and the usual variety of matters of business that constitute Synod convention agendas. But all present knew going in before this historic convention that the primary topic would be the significant recommendations presented to the Synod by the Blue Ribbon Task Force on Synod Structure and Governance that culminated in the series of proposed actions prepared by Floor Committee 8. Presentation and discussion of these proposals occupied several days of the convention schedule, and many of the proposals of the floor committee were adopted.

These and all other resolutions decided by the convention are now included in their final form in these *Convention Proceedings*, along with the minutes of the thirteen convention sessions and other related materials and documents. To facilitate the reading of the resolutions, the following key will be helpful:

- An “A” attached to a resolution number indicates that significant changes were made to the resolution by the floor committee after it was first published in the preconvention issue of *Today’s Business*, causing the floor committee to republish the resolution. In some cases, a “B” has been used to indicate yet another rewrite of the resolution by the committee.
- The first line under the resolution number indicates the origin of the subject matter addressed by the resolution.
- According to Special Standing Rule #8 of the convention, the preface/preamble/rationale/whereas paragraphs of resolutions are as intentional and meaningful as the resolve paragraphs.
- The action of the convention is given following each printed resolution, the number in parentheses indicating the convention session in which the final action was taken.
- Comments in parentheses below each resolution provide information regarding changes made or attempted during discussion of the resolution, with the vote tally for the final decision provided in brackets at the end of the paragraph. Further detail of the discussion and change or amendment proposals can be found in the minutes of the convention.

Of course, the business of a convention has only just begun with the rap of the final gavel and the printing of the *Convention Proceedings*. Its business continues as delegates report to those whom they represented, the newly elected assume office, and decisions are implemented. And this continuation is even more true of this convention’s theme, “ONE People—*Forgiven*.” It will continue on as our Synod’s theme not only for the coming triennium but well beyond. As stated by President Kieschnick in his opening sermon, “Offering forgiveness in Word and Sacrament is the business of the Church of Jesus Christ and the hallmark of the faith of the Synod.” Such will be the theme of the true Christian Church on earth for the next three years and/or until Christ comes again. And even beyond then it will continue on as the theme of the Church’s eternal worship and praise, for God’s people will forever be, first and foremost, “ONE People—*Forgiven*.”

Raymond L. Hartwig, *Secretary*

OFFICERS OF THE LUTHERAN CHURCH—MISSOURI SYNOD

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*The names on this page reflect the current officers in place during the 2010 Convention. For the newly elected officers, see the ELECTION RESULTS on page 51.

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Ouellette, Dennis E; 5437 E COUNTY ROAD 750 N, PITTSBORO, IN 46167-9275

Raebel, Jared M; 15495 S 900 W, WANATAH, IN 46390-9614

Salemink, Raymond Jeffrey; 111 LANGLEY DR, ELLETTSVILLE, IN 47429-1623

Spira, Paul J; 5526 INDIANA AVE, FORT WAYNE, IN 46807-3034

Stube, John C; 8811 SAINT JOE RD, FORT WAYNE, IN 46835-1037

Stuckwisch, Jeffrey L; 41 N COUNTY ROAD 600 E, SEYMOUR, IN 47274-9581

Truelens, Christopher David; 2406 E MARKET ST, NEW ALBANY, IN 47150-1512

Wenig, Thomas D; 229 PLAZA DR, EVANSVILLE, IN 47715-3516

Wiist, David E; 2451 STRINGTOWN RD, EVANSVILLE, IN 47711-3374

Witten, David M; 839 HILLTOP RD, DANVILLE, KY 40422-1140

Wollman, Andrew J; 19579 SUN VALLEY BLVD, GOSHEN, IN 46528-7792

Voting Lay

Bieberich, Dwight; 1831 BRAEMAR DR, FORT WAYNE, IN 46814-9364

Claybourn, James; 513 COFFETREE LN, EVANSVILLE, IN 47712-3007

Davies, Russell; 1122 UNION ST, COLUMBUS, IN 47201-5851

Hawk, David; 2814 BAYWOOD TRL, FORT WAYNE, IN 46845-1970

Jenkins, Ronald; 9007 ARTHUR COFFMAN RD, GREENVILLE, IN 47124-9653

Jensen, Robert; 231 CARNOUSTIE CT, SCHERERVILLE, IN 46375-2919

Jones, Jeannette K; 377 KINGS TRACE DR, BEREAL, KY 40403-8752

Karner, Maggie S; 860 STAFFORD AVE, BRISTOL, CT 06010-3871

Kyler, Patrick; 9497 E US 30, PIERCETON, IN 46562-9767

Matzke, Robb; 19017 HOMINY ROCK LN, BORDEN, IN 47106-9020

Palmer, Jonathan E; 7593 W OAKWOOD CT, NEW PALES-TINE, IN 46163-9667

Pflugshaupt, Robin; 5625 N US HIGHWAY 35, HAMLET, IN 46532-9705

Piper, Glen; 2102 SHADOWOOD COURT, VALPARAISO, IN 46383

Rahe, John A; 204 HILLVIEW DR, AURORA, IN 47001-1624

Richeson, Mark W; 222 N BROOKFIELD DR, LAFAYETTE, IN 47905-7630

Saunders, B J; 2490 E NORTHWOOD AVE, TERRE HAUTE, IN 47805-2630

Scheumann, Michael; 13720 BRUNSON RD, HOAGLAND, IN 46745-9702

Schultz, Robert A H; 1335 WESTBROOK DR, CROWN POINT, IN 46307-8204

REGISTERED DELEGATES AND REPRESENTATIVES

9

Short, Randy D; 9223 ROTHMAN RD, FORT WAYNE, IN 46835-9759
 Shutters, David; 898 SLEEPY HOLLOW PL, GREENWOOD, IN 46142-3725
 Smith, David; 119 NILES AVE, MISHAWAKA, IN 46544-2505
 Steele, Richard; 825 PHILLIPS LN, SEYMOUR, IN 47274-3019
 Stephens, Kelly M; 134 11TH ST, TELL CITY, IN 47586-1906
 Wilbur, Fred; 2239 LANDAN DR, LOUISVILLE, KY 40218-1563

Advisory Ordained
 Nichols, Jerrold L; 6704 COVINGTON CREEK TRL, FORT WAYNE, IN 46804-2870

Advisory Commissioned
 Behmlander, Todd G; 1701 NORTHBROOK CT, SEYMOUR, IN 47274-4801
 Cunningham, Sara Ann; 2655 CALAVERAS DR, VALPARAISO, IN 46385-5380
 Ernest, Erica C; 1825 GREENSTONE DR, NEW HAVEN, IN 46774-2223
 Johnson, Pamela D; 6051 S EATON AVE, INDIANAPOLIS, IN 46259-1300
 Johnson, Paul W; 6051 S EATON AVE, INDIANAPOLIS, IN 46259-1300
 Koenemann, Darin D; 7314 COUNTRY HILL DR, FORT WAYNE, IN 46835-9408
 Mielke, Jon A; 13608 TUSCON PASS, FORT WAYNE, IN 46814-8865
 Schaeckel, Norbert; 9122 N 450 W, DECATUR, IN 46733-7847
 Schilf, Kenneth M; 5005 BLUM DR, FORT WAYNE, IN 46835-3421
 Schwantz, Richard G; 1931 S TYLAND BLVD, NEW HAVEN, IN 46774-1551
 Truwe, Gary M; 1834 ZINNIA DR, INDIANAPOLIS, IN 46219-2845

Iowa East District

Voting Ordained
 Bollhagen, Karl C; 816 2ND AVENUE DR SE, HAMPTON, IA 50441-2409
 Brase, Mark H; 710 W TYLER AVE, FAIRFIELD, IA 52556-4049
 Halvorson, Mark W; 920 FAIRVIEW DR, MARION, IA 52302-4607
 Johnson, Daniel S; 1600 S CENTER ST, MARSHALLTOWN, IA 50158-5919
 Kaltwasser, Bruce J; 415 STATE ST, OSAGE, IA 50461-1939
 Killian, Edward J; 256 S HACKETT RD, WATERLOO, IA 50701-1660
 Larson, Kurt Russell; 4416 WARREN ST, DAVENPORT, IA 52806-4339
 Otto, Mitchell Eugene; 1025 20TH AVE, CORALVILLE, IA 52241-1342
 Sears, Gary L; PO BOX 66, CONROY, IA 52220-0066
 Sterle, Roger D; 211 LOBECK AVE, READLYN, IA 50668-7778
 Woltemath, Douglas M; 311 3RD AVE, ATKINS, IA 52206-9758
 Young, Victor P; PO Box 336, LOWDEN, IA 52255
 Zimmer, David C; 513 ACRE ST, GUTTENBERG, IA 52052-9654

Voting Lay
 Fischer, John E; 6 SAWGRASS TRAIL, OTTUMWA, IA 52501-8994
 Flathers, Kurt L; 327 MYRA PL, CLINTON, IA 52732-5440
 Gahring, David; 7057 14TH AVE, KEYSTONE, IA 52249-9651
 Huck, Thomas; 1850 FAIRVIEW AVE, WAVERLY, IA 50677-9127
 Jurgemeyer, Karon J; 22950 170TH ST, ROCKWELL, IA 50469-8669
 Knox, Jennifer L; 144 LOBDELL RD, WATERLOO, IA 50701-1102
 Kraus, Daniel R; 2640 WISCONSIN AVE, DAVENPORT, IA 52806-6795
 Mark, John T; 3909 SHADY OAKS DR, MARION, IA 52302-5933
 Mc Corkle, John R; 3115 SAINT ANNE DR, DUBUQUE, IA 52001-3950
 Meyer, Wayne; 2686 H AVE, WILLIAMSBURG, IA 52361-8534
 Sanchez, Crysten; 3171 SANDY BEACH RD NE, SOLON, IA 52333-9303
 Winter, Dennis D; 21566 260TH ST, HUBBARD, IA 50122-8438
 Wolken, Nate M; 608 S JOHNSON ST, IOWA CITY, IA 52240-4839

Iowa West District

Voting Ordained
 Brandt, Edward Earl; PO BOX 207, UTE, IA 51060-0207
 Buchholz, Gordon A; PO BOX 256, DOW CITY, IA 51528-0256
 Burcham, Ronald D; 8301 AURORA AVE, URBANDALE, IA 50322-2301
 Dietrich, Chadric Allen; 3012 270TH ST, ROCKWELL CITY, IA 50579-7513
 Dunbar, Jon M; 605 N CHURCH ST, ALGONA, IA 50511-1708
 Henderson, Allen W; 1004 N 31ST PL, FORT DODGE, IA 50501-2920
 Kaldahl, Paul E; 815 6TH ST SW, SPENCER, IA 51301-6255
 Keuning, Jeffrey Michael; 313 MARSHALL ST, DEXTER, IA 50070-1037
 Kieser, Stephen Wayne; 1727 555TH ST, STORM LAKE, IA 5088-7763
 Meyer, Donald J; 5290 C AVE, MARCUS, IA 51035-7034
 Miller, Alan Jay; 424 W 6TH ST, GLIDDEN, IA 51443-1066
 Peterson, Donald E; PO BOX 260, LAKE VIEW, IA 51450-0260
 Sherrill, Nathan A; 170 NICHOLAS ST, COUNCIL BLUFFS, IA 51503-4634
 Shorey, Ralph Chester; 14 W 37TH STREET PL, SIOUX CITY, IA 51104-2106
 Standfest, Michael R; 295 SPRUCE LN, BOONE, IA 50036-7365
 Stoll, Steven E; 29014 LAKE AVE, HINTON, IA 51024-8578
 Watt, Jonathan Charles; 800 N SUMNER AVE, CRESTON, IA 50801-1349
 Wegner, Peter C; 612 45TH ST, WEST DES MOINES, IA 50265-3819

Voting Lay
 Albrecht, Larry D; 1124 VALLEY VIEW DR, IDA GROVE, IA 51445-1713
 Eisenbacher, Joe M; 410 E 3RD ST, CARROLL, IA 51401-2927
 Fann, Allen; 405 E 21ST ST, ATLANTIC, IA 50022-2843
 Feilmeier, Jill; 2440 230TH ST, EARLY, IA 50535-7530
 Fokken, Joe; 200 E 39TH ST APT 208, S SIOUX CITY, NE 68776-3680
 Lehrman, Kevin; 109 S WATER ST, GOLDFIELD, IA 50542-5005
 McGinley, Michael; 2121 GREENE ST APT 37A, ADEL, IA 50003-1649
 Otto, Virdene; 5929 120TH ST, GALVA, IA 51020-8503
 Peterson, Michael; 408 N 4TH AVE, LOGAN, IA 51546-1130
 Puhrmann, Paul; 4234 H AVE, CLEGHORN, IA 51014-7012
 Reents, Marvin G; 2370 MAPLE AVE, CLARINDA, IA 51632-4558
 Schroeder, Marilyn N; 1828 14TH ST, BOONE, IA 50036-1611
 Schulz, Mark G; 6568 320TH ST, HARTLEY, IA 51346-7656
 Segebart, Mark; 1820 350TH ST, VAIL, IA 51465-7518
 Shaltanis, Dennis; 2401 NW PLEASANT ST, ANKENY, IA 50023-9024
 Struecker, Steve; 204 160TH ST, WEST BEND, IA 50597-8528
 Zierke, David J; 48486 305TH ST, HAWARDEN, IA 51023-8034

Advisory Commissioned
 Emery, Glen A; 1002 14TH AVE N, FORT DODGE, IA 50501-7577

Kansas District

Voting Ordained
 Becker, Dale Andrew; 13307 JEWELL RD, OFFERLE, KS 67563-9227
 Domanski, David Anthony; 522 5TH ST, OSWEGO, KS 67356-2104
 Eichler, Mark P; 2915 RIO VISTA DR, EMPORIA, KS 66801-5874
 Gruoner, David F; 202 CHURCH ST, LINN, KS 66953-9527
 Harmon, Thomas E; 2731 N CRANBERRY ST, WICHITA, KS 67226-1622
 Heath, Timmorthy W; 402 CHEYENNE DR, HOLTON, KS 66436-8393
 Hovel, LeRoy K; 8108 DEARBORN DR, PRAIRIE VILLAGE, KS 66208-4825
 Johnson, Thomas R; 1757 N MYERS CIR, MULVANE, KS 67110-9201
 Mease, Van Edward; 804 N 18TH ST, LEAVENWORTH, KS 66048-1100
 Meyer, Seth A; 703 26TH AVE, CANTON, KS 67428-8860
 Panzer, Justin A; 1600 N BUCKEYE AVE, ABILENE, KS 67410-1540
 Rather, Ronald Steven; PO BOX 141, MC FARLAND, KS 66501-0141

Rostek, Wayne F; 1110 NIXON DR, NORTON, KS 67654-1130
 Schmidt, Michael John; 705 5TH ST, NATOMA, KS 67651-9744
 Schotte, Michael L; 40307 NE 40TH AVE, PRESTON, KS 67583-8572
 Scroggins, Troy D; 2265 SW ROTHER RD, TOPEKA, KS 66614-6040
 Trost, Edward W; 26799 W SHADOW CIR, OLATHE, KS 66061-8443

Voting Lay

Alley, James; 324 W 5TH AVE, GARNETT, KS 66032-1326
 Copley, Don D; PO BOX 157, HUMBOLDT, KS 66748-0157
 Duesing, Wes; 713 SHAWNEE ST, HIAWATHA, KS 66434-2135
 Dvorak, Kent; 31975 W 91ST ST, DE SOTO, KS 66018-9599
 Gehrke, Stevin; 1036 HARTLAND DR, LAWRENCE, KS 66049-3712
 Goedeken, Frank; 923 CLUB VIEW DR, DODGE CITY, KS 67801-2960
 Hackerott, Ruth; 801 KANSAS AVE, PHILLIPSBURG, KS 67661-2534
 Hall, Darrell; 16005 CEDAR ST, BASEHOR, KS 66007-9736
 Hiesterman, Dale; 301 W 1ST ST, WASHINGTON, KS 66968-1827
 Jorns, Jim; 3031 CONROW DR, MANHATTAN, KS 66503-2460
 Linderer, Russell; 720 KANSAS ST, LARNED, KS 67550-3009
 Luna, Marcie; 6714 N HYDRAULIC ST, PARK CITY, KS 67219-1411
 Meisinger, David; 444 LYNNS LN, MC PHERSON, KS 67460-3916
 Obermeyer, Jeremy; 304 ADAMS ST, GYPSUM, KS 67448-9062
 Ray, Sally; 5374 132ND RD, WINFIELD, KS 67156-7015
 Sammons, Michael; 11110 W 117TH ST, OVERLAND PARK, KS 66210-3893
 Walter, Lester; 211 N MAIN ST, SYLVAN GROVE, KS 67481-8104

Advisory Ordained

Krause, Thomas P; 11556 CARTER ST, OVERLAND PARK, KS 66210-2924

Advisory Commissioned

Limbach, Jane L; 4153 RAINBOW BLVD, KANSAS CITY, KS 66103-3110

Michigan District

Voting Ordained
 Astrowski, Leonard A; 1787 S MAIN ST, FAIRGROVE, MI 48733-9574
 Bookshaw, John A; 408 W BELLEVUE ST, BIG RAPIDS, MI 49307-1310
 Bush, John L; 25177 ALICIA ST, BROWNSTOWN, MI 48134-9424
 Cloeter, Erik K; PO BOX 10, CLIO, MI 48420-0010
 Davenport, Dean Marvin; 14175 FARMINGTON RD, LIVONIA, MI 48154-5422
 Dodge, David A; 207 SOUTH ST, UNION CITY, MI 49094-8312
 Doenges, Joseph C; 415 N 9TH ST, SAINT CLAIR, MI 48079-4847
 Duncan, Randall S; 34449 MARINA CT, WESTLAND, MI 48185-1490
 Eilers, Gregory J; 4515 2ND ST PO Box 71, PORT HOPE, MI 48468-7703
 Eisinger, Alan P; 43681 PERIGNON DR, STERLING HEIGHTS, MI 48314-1928
 Fenske, Shawn D; 42651 LONI DR, STERLING HEIGHTS, MI 48313-2458
 Ferguson, Jack D; PO Box 92, HAWKS, MI 49743
 Frechette, Jeffrey D; 12930 COBBLESTONE DR, STERLING HEIGHTS, MI 48313-1157
 Frusti, Todd I; 706 W FLINT ST, DAVISON, MI 48423-1010
 Goers, Michael M; 300 VISSER ST, SPRING LAKE, MI 49456-2063
 Hessler, William W; 3312 WINTERGREEN DR E, SAGINAW, MI 48603-1941
 Lassanske, Dennis L; 3042 CHAPEL CT, MUSKEGON, MI 49441-3751
 Loest, Mark A; 1220 S MUELLER RD, SAGINAW, MI 48601-9457
 Love, Mark W; 10 GIBRALTAR DR NE, ROCKFORD, MI 49341-7703
 Mahlburg, Steven Christopher; PO BOX 307, TAWAS CITY, MI 48764-0307
 Mandley, Jason L; 22000 COUNTY ROAD 452, HILLMAN, MI 49746-9547

REGISTERED DELEGATES AND REPRESENTATIVES

Neuendorf, Donald O; 411 PINE BRAE ST, ANN ARBOR, MI 48105-2743

Pape, Richard E; 864 E LIBERTY ST, MILFORD, MI 48381-2053

Parent, Raymond D; 22159 GRAND RIVER AVE, DETROIT, MI 48219-3228

Poellet, Dean R; 956 RIVERVIEW CT, WILLIAMSTON, MI 48895-9579

Reed, David H; 307 RUTH ST, AUBURN, MI 48611-9463

Ritter, Donald A; 4136 LAKESHORE RD, BOYNE CITY, MI 49712-9676

Roth, Michael J; 3460 KEDZIE ST, SAINT JOSEPH, MI 49085-9488

Salminen, Bryan R; 767 E DIVISION ST, CADILLAC, MI 49601-2013

Schaedig, Michael W; 3345 FOREST RD, HARRISON, MI 48625-8714

Schulz, Charles R; 6007 S MIAMI ST, YPSILANTI, MI 48197-9729

Siefert, Gary L; 15 CREST DR, BATTLE CREEK, MI 49017-3317

Sikora, Edward Anthony; 1180 W HERBISON RD, DE WITT, MI 48820-8308

Smith, Kelli Dalton; 7790 JEFFERSON RD, BROOKLYN, MI 49230-9796

Sommerfeld, Scott G; 4988 BIG BASS DR, HUDSONVILLE, MI 49426-8608

Starke, Stephen P; 1704 AMELITH RD, BAY CITY, MI 48706-9337

Steeh, Edward J; 47376 OLD ORCHARD DR, MACOMB, MI 48044-2758

Stowe, Douglas John; 2666 CAMPBELLGATE DR, WATERFORD, MI 48329-3120

Todd, Kelly D; 5245 HADLEY RD, GOODRICH, MI 48438-9640

Walsh, Jeffrey B; 5836 ELMWOOD ST, MONROE, MI 48161-3912

Wilhelm, Jeffrey Michael; 319 W CASS ST, GREENVILLE, MI 48838-1767

Zagore, Robert M; 1003 S MAPLE ST, TRAVERSE CITY, MI 49684-4025

Voting Lay

Arego, Douglas A; 5964 SHORE ORCHID DR, GAYLORD, MI 49735-8953

Arends, Herman J; 3555 N COCHRAN RD, CHARLOTTE, MI 48813-9704

Azzam, Kathy; 6098 STAGECOACH TRAIL, OSCODA, MI 48750-8737

Barcey, Scott; PO BOX 133, MAPLE CITY, MI 49664-0133

Billig, William G; 7260 MUSTANG DR, CLARKSTON, MI 48346-2622

Bluemer, James; 8115 GEDDES RD, SAGINAW, MI 48609-9562

Brechetsbauer, Doug F; 3105 N GERA RD, REESE, MI 48757-9704

Cushway, Ritch R; 2021 6TH ST, BAY CITY, MI 48708-6795

Deeg, Robert; 700 E MAIN ST, SEBEWAING, MI 48759-1620

Ducharme, Willard C; 12959 LASALLE LN, HUNTINGTN WOODS, MI 48070-1045

Dunnuck, Michael R; 2095 TRUMAN ST, CONKLIN, MI 49403-9532

Durham, Karen E; 1394 W ALBAIN RD, MONROE, MI 48161-9520

Elliott, Larry C; 723 N RIVER AVE, ALMA, MI 48801-1732

Gerring, Norman J; 764 CLOVERLAWN BLVD, LINCOLN PARK, MI 48146-4322

Heimsoth, Jeremy E; 503 LAMBERT DR, SAINT JOHNS, MI 48879-2409

Hula, Daniel; 17 W OAK ST, SAND LAKE, MI 49343-9554

Hutfilz, Jim; 71 E LAKESHORE DR, HOPE, MI 48628-9727

Klinger, Donna; 551 JEFFERSON ST, HUDSON, MI 49247-1114

Klumpp, Marlin K; 2340 TAYLOR RD, TECUMSEH, MI 49286-9733

Knox, Jeffrey A; 2487 CASTLE RD, NORTH BRANCH, MI 48461-8707

Langan, Michael; PO BOX 35, CHIPPEWA LAKE, MI 49320-0035

Mill, Jon E; 3005 W 5 MILE RD, SAULT SAINTE MARIE, MI 49783-9266

Miller, Mark; 122 SYDELLE AVE, KALAMAZOO, MI 49006-4340

Miller, Wayne E; 5845 HARRINGTON RD, CROSWELL, MI 48422-8995

Moore, Eric S; 14875 BAINBRIDGE ST, LIVONIA, MI 48154-3646

Paelhke, Glenn A; 21 CHATEAUX DU LAC, FENTON, MI 48430-9140

Petroski, Harold; 2904 TANGLEWOOD DR, WAYNE, MI 48184-2815

Pillsbury, Paul E; 7175 N NOFFKE DR, CALEDONIA, MI 49316-8805

Poliski, Lee A; 51805 OXFORD CT, NEW BALTIMORE, MI 48047-4362

Quitmeyer, Frederick C; 42176 CRESTVIEW CIR, NORTHVILLE, MI 48168-2205

Richardson, Ted H; 310 N 1ST ST, BRIGHTON, MI 48116-1207

Scanlon, James; 339 COX RD, SAINT CLAIR, MI 48079-5258

Scheck, Barbara C; 12717 LAKESHORE DR, GRAND HAVEN, MI 49417-8637

Schnelz, Gene; 30965 TANGLEWOOD DR, NOVI, MI 48377-4538

Slaten, Mark F; 2425 APPLEWOOD DR, LAPEER, MI 48446-9013

Sterns, Fred; 6974 MONAGHAN POINT RD, ALPENA, MI 49707-8806

Strunk, Luke; 417 WALNUT ST, WATERVLIET, MI 49098-9347

Thorn, Helen; 4901 N SAGINAW ST, FLINT, MI 48505-3511

Tritten, John R; 11660 MORTON RD, MANISTEE, MI 49660-9530

Van Cott, Edward; 11407 DOROTHY ST LOT 93, LOWELL, MI 49331-9659

Wulff, John; 3131 GEMINI DR, STERLING HEIGHTS, MI 48314-3175

Zauel, Norm; 61756 SUNNYBROOK CT, WASHINGTON, MI 48094-1150

Voting Ordained

Kleimola, Dale M; 6823 CHERRY HILL RD, YPSILANTI, MI 48198

Voting Commissioned

Braun, Bruce Neal; 2061 W WILLIAMS CIR, WESTLAND, MI 48186-9340

Ernst, Timothy L; 1655 SUN PRAIRIE DR, SAINT JOSEPH, MI 49085-9431

Hoch, Robert M; 21164 MASTERS DR, MACOMB, MI 48044-1361

Locke, George M; 4297 FOREST BRIDGE DR, CANTON, MI 48188-7918

Mc Donald, Deborah M; 14844 INKSTER RD, REDFORD, MI 48239-3015

Mc Donald, Ian K; 14844 INKSTER RD, REDFORD, MI 48239-3015

Pickelmann, Henry M; 4762 BIRNBAUM DR, BAY CITY, MI 48706-9496

Pickelmann, Jonathon H; 5059 WEISS ST, SAGINAW, MI 48603-3752

Priehs, Warren W; 35656 ELECTRA DR, STERLING HEIGHTS, MI 48312-3953

Roth, Leslie D; 683 EASTGATE DR, FRANKENMUTH, MI 48734-1201

Schallhorn, Mark B; 4301 UNDERHILL DR, FLINT, MI 48506-1533

Schallhorn, Vicki L; 4301 UNDERHILL DR, FLINT, MI 48506-1533

Schleifer, Mark T; PO BOX 144, RICHVILLE, MI 48758-0144

Schumacher, James Lee; 3464 CLOVER LN, BAY CITY, MI 48706-3333

Mid-South District

Voting Ordained

Becker, Paul Frederick; 2020 MALVERN DR, KINGSPORT, TN 37660-5093

Clausing, Dean F; 6207 TIMBER LAKE DR, PINE BLUFF, AR 71603-7734

Gierke, John Peter; 1640 HIGHPOINT DR, CONWAY, AR 72034-6099

Hass, Paul E; 6 HALLOCK DR, BELLA VISTA, AR 72714-4707

Hoover, Curt Ray; 2027 SPRING MEADOW CIR, SPRING HILL, TN 37174-9273

Mc Minn, Theodore David; 3950 VERBLE SHERRELL RD, COOKEVILLE, TN 38506-7675

Seaton, Robert G; 2825 JULIAN DR NE, CLEVELAND, TN 37312-5442

Stuckwisch, Allen D; 2305 CROSS HILL RD, FORT SMITH, AR 72908-9176

Tews, David E; 1405 OKLAHOMA ST, HORSESHOE BEND, AR 72512-4055

Walter, James Carl; 7807 EVERGREEN DR, LITTLE ROCK, AR 72227-5909

Weldon, Robert F; 173 CYNTHIA LYNN DR, BOWLING GREEN, KY 42103-6009

Willadsen, Joshua J; 90 SPRING VALLEY DR, OAKLAND, TN 38060-3411

Voting Lay

Beyer, Albert; 3 TELON LN, HOT SPRINGS, AR 71909-7329

Clifton, Jeremy T; 3323 BLACK OAK CIR, CHATANOOGA, TN 37415-5425

Davis, Mike; 2 TSALA DR, CHEROKEE VILLAGE, AR 72529-1612

Ficken, Jack P; 7110 ANGLIN RD, FAIRVIEW, TN 37062-8205

Lowitzer, James D; 1414 STATESBORO DR, COLLIERVILLE, TN 38017-8615

Mac Dowell, Michael; 1018 GREAT OAKS DR, HOPKINSVILLE, KY 42240-5108

Mancuso, Thomas G; 477 COUNTY ROAD 109, EUREKA SPRINGS, AR 72631-9170

Mundt, Fred D; 104 WALDEN RIDGE DR, CROSSVILLE, TN 38558-6603

Murray, Kyle; 13 TIGER TRAIL, CONWAY, AR 72032-1017

Vester, Ray E; 54 SMITH VESTER RD, STUTTGART, AR 72160-5596

Wadsworth, Steve; 1193 LUDLOW CT, MORRISTOWN, TN 37814-1696

Voting Ordained

Herd, Clifford Leroy; 832 BELVOIR CREST DR, CHATANOOGA, TN 37412-2010

Voting Commissioned

Morris, Wendy Elaine; 2837 CALL HILL RD, NASHVILLE, TN 37211-7926

Minnesota North District

Voting Ordained

Bohler, Steven W; 800 WASHINGTON AVE, CROOKSTON, MN 56716-2318

Coop, Gregory S; 115 VILLAGE GREEN LN, MORA, MN 55051-1145

Dare, Paul W; 1624 CALVARY HILL LN, SAINT CLOUD, MN 56301-5119

Frank, Steven J; 521 9TH AVE, MADISON, MN 56256-1134

Hahn, David Gordon; 13792 127TH AVE, MILACA, MN 56353-3737

Hanson, Mark; PO BOX 198, SABIN, MN 56580-0198

Hormann, David L; 601 PEARL ST, CLOQUET, MN 55720-1219

Lee, Kirk E; 609 S DOUGLAS AVE, PARKERS PRAIRIE, MN 56361-4926

Neubauer, James Howard; 402 BIRCH AVE, PARK RAPIDS, MN 56470-1793

Pollock, Benjamin Daniel; 205 S MAIN AVE, ODESSA, MN 56276-3001

Porter, Marty L; 300 MAPLE ST, SAUK CENTRE, MN 56378-1223

Robson, Kevin D; 6055 COSMOS RD, BAXTER, MN 56425-9778

Scheer, Joshua Verlin; 31 3RD ST NW, BAGLEY, MN 56621-8738

Stauty, Donald M; 7606 RICE RIVER RD, VIRGINIA, MN 55792-8042

Stohs, Delton G; PO BOX 98, CALLAWAY, MN 56521-0098

Trinklein, Robert A; PO BOX 88, SAINT JOSEPH, MN 56374-0088

Wagner, Donald R; PO BOX 446, ELBOW LAKE, MN 56531-0446

Weber, Karl A; 31957 COUNTY HIGHWAY 61, OTTER-TAIL, MN 56571-9630

Voting Lay

Anderson, Brad K; 70484 CSAH 27, KIMBALL, MN 55353-2702

Behm, Alix E; 2217 COUNTRY CLUB DR NE, WILLMAR, MN 56201-2162

Brehmer, David L; 905 4TH AVE N, SAUK RAPIDS, MN 56379-2211

Cochran, Ron W; 215 4TH ST NW, GLENWOOD, MN 56334-1151

Dawkins, Leon E; 711 N UNION AVE, FERGUS FALLS, MN 56537-2119

Deustchmann, Charles D; 20252 STATE 226, PARK RAPIDS, MN 56470-5026

Ecker, David L; 411 W BROADWAY, BROWNS VALLEY, MN 56219-7026

Glockzin, Calvin D; 40478 PEQUOT DR, BROWERVILLE, MN 56438-4602

Hagen, Kelly J; 3234 BIRCH LN, STURGEON LAKE, MN 55783-8786

Hepola, Keith; 40867 430TH AVE, PERHAM, MN 56573-8941

Jensen, Jeff J; PO BOX 135, ODESSA, MN 56276-0135

Kading, Marvin; 15145 127TH ST SE, SAINT HILAIRE, MN 56754-9775

REGISTERED DELEGATES AND REPRESENTATIVES

11

Keske, Allan R; 13342 290TH AVE NW, ZIMMERMAN, MN 55398-8648
 Lauber, Darrell H; 32340 LAPLANT RD, GRAND RAPIDS, MN 55744-5957
 LaVoie, Randy M; 36477 203RD AVE, CLARISSA, MN 56440-1003
 Menze, Daniel H; 4124 EMERSON RD, DULUTH, MN 55803-8311
 Ohlde, David; 42927 ENGSTROM BEACH RD, DENT, MN 56528-9121
 Spilde, Lillian G; 1839 WILTON HILL RD NW, BEMIDJI, MN 56601-5870

Advisory Ordained

Neumann, Wilbur F; 17922 DAYSPRING DR, PARK RAPIDS, MN 56470-6042

Advisory Commissioned

Peterson, Sheila K; 214 AVENUE D, CLOQUET, MN 55720-1513

Minnesota South District

Voting Ordained

Andrix, Donald L; 16980 COUNTY ROAD 31, NORWOOD YOUNG AMERICA, MN 55368-9542
 Bramstedt, Terrill F; 509 WHITEWATER WAY, ELGIN, MN 55932-9737
 Briel, Steven C; 17425 83RD AVE N, MAPLE GROVE, MN 55311-1755
 Fritsch, Lyle H; 125 1ST ST E, STEWARTVILLE, MN 55976-1220
 Gauthier, Gerald Anthony; 38559 730TH ST, LAKEFIELD, MN 56150-3480
 Girard, Steven Douglas; 109 3RD ST SE, MADELIA, MN 56062-1821
 Griffin, Benjamin T; PO BOX 489, COTTAGE GROVE, MN 55016-0489
 Heiden, Dennis Lee; C/O MT OLIVE LUTHERAN CHURCH 700 WESTERN ST, ANOKA, MN 55303-2001

Klatt, Gary H; 819 N CEDAR ST, LUVERNE, MN 56156-1320
 Klein, Brent A; 2113 JOHNSON ST, NORTHFIELD, MN 55057-3536

Mathews, Michael William; PO BOX 116, WALDORF, MN 56091-0116

Moore, Richard A; 272 KNOPP VALLEY DR, WINONA, MN 55987-1355

Nelson, Eric Matthew; 118 MAPLE ST N, LESTER PRAIRIE, MN 55354

Queck, Thomas J; 611 MORRISON AVE S, ANNANDALE, MN 55302-3303

Radtke, David E; 63888 240TH ST, GIBBON, MN 55335-2001

Reimers, Russell D; 1669 40TH ST, CEYLON, MN 56121-1143

Rinne, Rex A; 4721 ADAIR CT, CRYSTAL, MN 55429-3562

Rusert, Nathan J; 413 N 1ST AVE W, TRUMAN, MN 56088-1016

Schmiege, Donald R; 11906 RIVER HILLS CIR, BURNSVILLE, MN 55337-3314

Scoles, Brian R; 678 JOHNSON PKWY, SAINT PAUL, MN 55106-4731

Wessel, Loel A; 503 W FREMONT ST, SPRING VALLEY, MN 55975-1733

Wheeler, Steven James; 9633 XERXES CIR S, BLOOMINGTON, MN 55431-2462

Woodford, Lucas V; 209 BLUEJAY AVE, MAYER, MN 55360-2111

Zahrt, John C; 23210 PARK ST, EXCELSIOR, MN 55331-3144

Voting Lay

Anderson, James; 5497 CROSSANDRA ST SE, PRIOR LAKE, MN 55372-2513

Bauer, Mark E; 801 15TH AVE NW, KASSON, MN 55944

Berner, Gene; 7914 QUINCY ST NE, SPRING LAKE PARK, MN 55432-1973

Bode, Howard; 1586 250TH ST E, FARIBAULT, MN 55021-8229

Breitbarth, Neal D; 2579 STELLA CT, FAIRMONT, MN 56031-3316

Dahl, Steven D; 3104 HAMLINE AVE N, ROSEVILLE, MN 55113-1612

Dahle, Leon A; 407 4TH ST NW, MORRISTOWN, MN 55052-5099

Ellinghuysen, Norbert A; 25707 COUNTY ROAD 29, LEWIS-TON, MN 55952-4241

Grimm, Hiram; 12985 COUNTY ROAD 41, COLOGNE, MN 55322-9603

Haagenson, Bea; 2917 42ND AVE S, MINNEAPOLIS, MN 55406-1819

Hauschilt, Norman E; 31553 570TH AVE, WALTHAM, MN 55982-7633

Heintz, Donald H; 37876 120TH ST, DUNDEE, MN 56131-1341

Kroehler, Phyllis L; 44205 220TH ST, ARLINGTON, MN 55307-9437

Kuehl, Ronald; 117 220TH ST, TRIMONT, MN 56176

Laue, Herman W; 8080 WOODLAND TRL, ROCKFORD, MN 55373-9478

Malotky, Charlotte W; 8975 ISLAND VIEW RD, WACONIA, MN 55387-9605

Mathwig, Mark A; 111 3RD ST S, BROWNTON, MN 55312-9306

McCollum, Carl; 137 CHEETAH LN, MANKATO, MN 56001-8651

Mussell, Ray; 10924 COUNTY RD 30, PLAINVIEW, MN 55964

Olson, Carol R; 11297 BEECHWOOD LN, WOODBURY, MN 55129-9403

Post, David H; 80240 360TH AVE, OKABENA, MN 56161-3042

Preus, Christian; 17330 COUNTY ROAD 24, MINNEAPOLIS, MN 55447-1210

Reinitz, Joel; 2610 HALSTEAD LN, MOUND, MN 55364-9401

Schriber, Cynthia P; 4528 MAJESTIC OAKS PL, EAGAN, MN 55123-3076

Advisory Ordained

Natzke, William J; 3412 42ND ST NW, ROCHESTER, MN 55901-4185

Pragman, James H; 117 BARTHOLOMEW LN, MANKATO, MN 56001-4393

Advisory Commissioned

Gustin, Kristopher L; 819 ELM ST W, NORWOOD, MN 55368-9697

Pfeiffer, Cletus Ralph; 5615 23RD AVE NW, ROCHESTER, MN 55901-2123

Zum Hofe, Allen W; 96 SOUTH DR APT 304, CIRCLE PINES, MN 55014-3350

Missouri District

Voting Ordained

Below, Mark G; 1031 WINTER PARK DR, FENTON, MO 63026-5690

Boisclair, David R; 4121 BEGG BLVD, SAINT LOUIS, MO 63121-3103

Bradt, Lawrence Nolan; 735 GETTINGER ST, SAINTE GEN-EVIEVE, MO 63670-1901

Brandt, Warren P; 4420 STRINGTOWN RD, LOHMAN, MO 65053-9550

Breite, Douglas C; 2811 THOMAS DR, CAPE GIRARDEAU, MO 63701-2137

Etzler, Andrew Robert; 612 E TARR ST, CENTRALIA, MO 65240-1734

Finney, Adam Christopher; 706 S HIGHLAND ST, VANDALIA, MO 63382-2145

Griffin, Gary W; 304 SYCAMORE ST, LOCKWOOD, MO 65682-8352

Hagan, Robert Lee; 105 S BILTZ DR, CONCORDIA, MO 64020-8341

Henrickson, Charles M; 4749 MELISSA JO LN, SAINT LOUIS, MO 63128-3921

Kotila, Aaron Paul; PO BOX 276, ROSEBUD, MO 63091-0276

Loy, David W; 241 WHITE OAK PL, BOLIVAR, MO 65613-7644

Mc Cracken, Garry A; 1823 PACKARD CT, O FALLOON, MO 63368-7074

Miille, Timothy Charles; PO BOX 85, BLACKBURN, MO 65321-0085

Newman, Drew A; 1606 LYNN RD, EXCELSIOR SPRING, MO 64024-9613

Otto, Craig Douglas; 1124 NE CLUBHOUSE LN, LEES SUMMIT, MO 64086-3063

Poppe, Leonard B; 21037 ROTERMUND AVE, LINCOLN, MO 65338-2731

Rall, Ronald Dean; 6949 PERNOD AVE, SAINT LOUIS, MO 63139-2117

Roeglin, Matthew David; 1841 CHARLESTON ESTATES DR, FLORISSANT, MO 63031-1059

Runk, Patrick; 806 WALFIELD CT, SAINT LOUIS, MO 63141-6082

Scharff, Kim L; 202 N PINE ST, NORBORNE, MO 64668-1125

Sievers, Kenneth W; 5840 HUNTER BROOK CT, SAINT LOUIS, MO 63129-4824

Stolle, Gary D; 15805 E 45TH PL S, INDEPENDENCE, MO 64055-5213

Wachter, Keith D; 643 ZUMWALT XING, O FALLOON, MO 63366-4424

Woerth, Warren R; 2025 EL LAGO DR, ARNOLD, MO 63010-4113

Wollenburg, Alan J; 104 LINDA DR, SIKESTON, MO 63801-4610

Woolery, Nathan P; 1702 BLUESTEM CIR, CAMERON, MO 64429-8215

Zimmerman, Darrell W; 13259 BONROYAL DR, DES PERES, MO 63131-1904

Voting Lay

Alewel, Elton; 1070 NE COUNTY ROAD CC, CONCORDIA, MO 64020-8112

Bertram, William P; 546 LINDSEY LN, FARMINGTON, MO 63640-3606

Bohlmann, Harold; 4362 VENTURA PLACE DR, SAINT LOUIS, MO 63128-3158

Chegwidden, Gary; 2036 HONEYSUCKLE LN, JEFFERSON CITY, MO 65109-5818

Cook, Jeff; 469 BLUFF MEADOW DR, ELLISVILLE, MO 63021-5993

Craig-Meyer, Jeff; 2013 CONGRESS ST, SAINT LOUIS, MO 63118-1603

Densford, Stephen G; 35 LONGWOOD DR, UNION, MO 63084-4421

Dieterichs, Bill; 14379 CEDAR SPRINGS DR, CHESTERFIELD, MO 63017-5733

Dittmer, Rob; 957 S LAFAYETTE AVE, MARSHFIELD, MO 65340-2616

Edwards, Kevin; 815 SW SHORTHORN DR, GRAIN VALLEY, MO 64029-9025

Garoute, Michael; 403 LAKEVIEW LN, CARL JUNCTION, MO 64834-9201

Herzog, Mary; 9 DONOVAN DR, SAINT JOSEPH, MO 64505

Howell, John; 310 S 3RD ST, WELLSVILLE, MO 63384-1510

Jump, Brad; 338 SWEET GUM LOOP, MARSHFIELD, MO 65706-7318

Kern, Frank J; PO BOX 768, ROLLA, MO 65402-0768

Knoernschild, Timothy; 18564 ARNETT RD, SEDALIA, MO 65301-0758

Koch, Clemens; 904 POCAHONTAS AVE, PALMYRA, MO 63461-1318

Miller, Greg; 1604 FAHRPARK CT, SAINT LOUIS, MO 63146-4765

Oebermann, Robert A; 806 DEANDELL CT, SAINT LOUIS, MO 63135

Palisch, Matthew E; 1311 COUNTY ROAD 614, JACKSON, MO 63755-7655

Rauh, Charles; 2511 PCR 206, PERRYVILLE, MO 63775-8889

Ronsick, Glenn; 1043 PEARVIEW DR, SAINT PETERS, MO 63376-2268

Sanders, Clifford; 2395 COUNTY ROAD 4046, HOLTS SUMMIT, MO 65043-1786

Saugstad, Dennis; PO BOX 68, WESTON, MO 64098-0068

Schmidt, Richard; 469 PCR 328, PERRYVILLE, MO 63775-6616

Seider, Gary; 19501 N BERTLEE DR, CENTRALIA, MO 65240-3876

Theilen, David; 9817 WINSLOW PL, KANSAS CITY, MO 64131-3270

Thomas, William; 883 PEGGY CT, PEVELY, MO 63070-2922

Advisory Commissioned

Brackman, James E; 45 LITTLE CREEK LN, SAINT CHARLES, MO 63304-7402

Buchholz, David Allen; 6609 N CAMDEN AVE, KANSAS CITY, MO 64151-1998

Cohrs, Richard Paul; 3750 MAJESTIC CT, SAINT CHARLES, MO 63303-1911

Frank, David J; 808 SW STONEHENGE ST, BLUE SPRINGS, MO 64015-6227

Geisler, Ralph L; 734 MEMOIR LN, MANCHESTER, MO 63021-7038

Kleiboecker, Carole A; 14579 LAWRENCE 1060, STOTTS CITY, MO 65756-9172

List, Patsy L; 916 GANDOLF WAY, EUREKA, MO 63025-1061

Lubben, William H; 1024 GLENFORD CT, SAINT LOUIS, MO 63122-6929

McDonnell, Ruth Ericka; 3615 FOREST DALE DR, SAINT LOUIS, MO 63125-4213

Rice, Denise L; 835 LA BONNE PKWY, MANCHESTER, MO 63021-7056

Schmidt, Andrea; 1218 S BISMARCK ST, CONCORDIA, MO 64020-9379

REGISTERED DELEGATES AND REPRESENTATIVES

Schmidt, Luther W; 1218 S BISMARCK ST, CONCORDIA, MO 64020-9379
 Walther, Daniel H; 108 SHAWN CT, WASHINGTON, MO 63090-6457

Montana District

Voting Ordained

Grayl, Samuel J; 3194 LILY DR, BOZEMAN, MT 59718-6088
 Nelson, Matthew E; 57 MARTHA RD, COLUMBIA FALLS, MT 59912-4440
 Sandersfeld, Vernon G; 405 S 4TH ST, HAMILTON, MT 59840-2736
 Schreibeis, Howard D; 205 S CENTER AVE, MILES CITY, MT 59301-4401
 Stinnett, Eric A; PO BOX 57, STANFORD, MT 59479-0057
 Wendt, Ryan David; 2342 S 45TH ST W, BILLINGS, MT 59106-3864

Voting Lay

Anderson, Robert A; 111 GLENWOOD AVE, GLENDALE, MT 59330-2809
 Delgado, Michael; 35489 DUBLIN GULCH RD, SAINT IGNATIUS, MT 59865-9213
 Hein, Gregg A; 2916 BELVEDERE DR, BILLINGS, MT 59102-3717
 Martin, Mitchell; 420 27TH AVE NE, GREAT FALLS, MT 59404-1521
 Mayer, Betty J; PO BOX 306, SALMON, ID 83467-0306
 Roseleip, Gerald L; 129 EASTSIDE RD, DEER LODGE, MT 59722-9422

Advisory Ordained

Thompson, Richard L; 5028 CHEYENNE TRL, BILLINGS, MT 59106-9617

Nebraska District

Voting Ordained

Awe, Michael A; 508 S ELM ST, TILDEN, NE 68781-4708
 Bloom, Jeffrey L; 2001 S 11TH ST, LINCOLN, NE 68502-2215
 Dickmander, Jon M; 311 W 5TH ST, BRULE, NE 69127-3521
 Ernstmeyer, Jeffrey Wade; PO BOX 42, ELWOOD, NE 68937-0042
 Fouts, Bart J; 1364 ROAD 5600, HEBRON, NE 68370-1052
 Gierke, Timothy J; 2012 PHELPS AVE, FREMONT, NE 68025-4522
 Gruhn, Michael V; 211 E 7TH ST, LEXINGTON, NE 68850-2101
 Hale, Philip Wesley; PO BOX 306, BANCROFT, NE 68004-0306
 Hannemann, Mark T; 5090 S 175TH CIR, OMAHA, NE 68135-3456
 Harre, Richard D; 1149 EASTRIDGE DR, SEWARD, NE 68434-1329
 Jank, Roland A; 6928 FLORENCE BLVD, OMAHA, NE 68112-3414
 Kenitz, Terry William; 5104 DOUGLAS ST, PONCA, NE 68770-7019
 Kuhfahl, David Paul; 109 F ST, NELIGH, NE 68756-1643
 Letcher, Kurt Russel; 2404 E 26TH RD, POLK, NE 68654-1702
 Niemeier, Craig K; 1653 WORMS RD, SAINT LIBORY, NE 68872-2906
 Rathjen, Jonathan Christopher; 515 ALDEN DR, AUBURN, NE 68305-3012
 Sparling, Patrick R; 3352 36TH AVE, COLUMBUS, NE 68601-1436
 Stuckwisch, Gregory L; 347 S SHAWNEE, WAUNETA, NE 69045-4559
 Volzke, Gregory R; 13115 W 70TH ST, JUNIATA, NE 68955-2138
 Wagner, Timothy Wayne; 315 N 10TH ST, BEATRICE, NE 68310-3014
 Whitson, Craig E; 1320 SUNRISE DR, SEWARD, NE 68434-1357
 Williams, D Georg; RR 1 BOX 125B, AINSWORTH, NE 69210-9700
 Ziegler, Karl P; 4405 ANCHOR MILL DR, BELLEVUE, NE 68123-1169

Voting Lay

Baden, Marvin; RR 1 BOX 126, DESHLER, NE 68340-9799
 Banks, Don R; PO BOX 364, IMPERIAL, NE 69033-0364
 Beyer, Peggy; 72430-567TH AVE, DAYKIN, NE 68338
 Butterfield, Ron; PO BOX 682, STANTON, NE 68779-0682
 Carlson, Paul; 603 E KILDARE DR, O NEILL, NE 68763-1143
 Daberkow, Delwyn; 102 W 5TH ST, LAUREL, NE 68745-1751
 Fry, Kevin W; PO BOX 35, EWING, NE 68735-0035
 Hiebenthal, Rodney R; 2166 O STREET RD, MILFORD, NE 68405-8404
 Hilgenkamp, Ronald; RR 1 BOX 155, ARLINGTON, NE 68002
 Knorr, Dave E; 63488 712 TRL, HUMBOLDT, NE 68376-7060

Naber, Gilbert O; 2206 ROAD 13, WACO, NE 68460-9146
 Phillips, Matthew; 1441 W CADEMOM CIR, LINCOLN, NE 68523-7209
 Ritter, Bruce K; 621 BRIDGER RD, LINCOLN, NE 68521-3265
 Shrader, Harvey A; 39320 HIGHWAY 2, RAVENNA, NE 68869-3195
 Stadler, Andy; 2861 LINDEN DR, COLUMBUS, NE 68601-1862
 Trusty, Steven M; 1375 ROLLING HILLS LOOP, COUNCIL BLUFFS, IA 51503-8552
 Uden, Loren H; 1203 E 5TH ST, HASTINGS, NE 68901-5520
 Van Velson, Glenn M; 714 STEWART AVE, NORTH PLATTE, NE 69101-0801
 Warneke, Kent M; 2100 SKYLINE DR, NORFOLK, NE 68701-2583
 Watt, Dorian; PO BOX 74, WOOD RIVER, NE 68883-0074
 Werner, Donald E; 661 S 85TH ST, OMAHA, NE 68114-4205

Advisory Ordained

Hoke, James L; 6711 SUMNER ST, LINCOLN, NE 68506-1546

Advisory Commissioned

Bader, Donald L; 15117 T CIR, OMAHA, NE 68137-2446
 Brauer, Robert David; 625 INDIANA ST, UTICA, NE 68456-6090
 Leckband, Paul R; 1606 SKYLINE DR, NORFOLK, NE 68701-2666
 Raabe, Dean W; 3102 N 196TH AVE, ELKHORN, NE 68022-4512

New England District

Voting Ordained

Batchelder, David A; 51 HAKALA DR, NEW IPSWICH, NH 03071-4013
 Butler, James E; 6 CRAWFORD ST, RANDOLPH, MA 02368-1513
 Harper, Walter J; 47 QUAKER RIDGE RD, BETHEL, CT 06801-1253
 Knapp, Timothy D; 69 TEELE RD, BOLTON, MA 01740-1117
 Kotila, Joel David; 8 MAPLE ST, TERRYVILLE, CT 06786-5220
 Krieger, Timothy O; 1655 BOULEVARD, WEST HARTFORD, CT 06107-2502
 Lanphar, Ralph Robert; 101 EAST ST N, SUFFIELD, CT 06078-1905
 Liebich, Jonathan A; 330 CHURCH ST, HEBRON, CT 06248
 Pekari, Jeremy R; 5 WAYNE RD, PEABODY, MA 01960-1011

Voting Lay

Brooks, Jerry; 27 GREENTREE DR, WATERFORD, CT 06385-4100
 Gollenberg, Gary; 159 WOODS WAY DR, SOUTHBURY, CT 06488-1912
 Haupt, Richard; 63 TUTHILL ST, WEST HAVEN, CT 06516-2536
 Hergert, David; 111 SHEFFIELD RD, WALTHAM, MA 02451-2322
 Martin, Theodore A; 15 LAUREL LN, WOLCOTT, CT 06716-2235
 Middlebrook, Gert; 35 FERN ST, BURLINGTON, VT 05408-2617
 Otte, Frederick; 135 ROSEDALE AVE, MANCHESTER, NH 03103-6438
 Schneeloch, William; 6 DUANE ST, WESTFIELD, MA 01085-2704

Advisory Commissioned

Palkewick, Nathaniel Alan; 8 OLD BRIDGE RD E, NEW FAIRFIELD, CT 06812-3209

New Jersey District

Voting Ordained

Bartels, Mark L; 474 W MAIN ST, ROCKAWAY, NJ 07866-3730
 Herring, Robert G; 222 SKYLANDS RD, RINGWOOD, NJ 07456-2905
 Huneke, Paul R; 57 PARMLY RD, TINTON FALLS, NJ 07724-2845
 Rockett, Dennis; 129 GLASGOW TER, MAHWAH, NJ 07430-1635
 Weatherell, Joseph P; 321 WINSOR ST, BOUND BROOK, NJ 08805-1953

Voting Lay

Chedister, Kyle N; 140 N LIVINGSTON AVE, LIVINGSTON, NJ 07039-2100
 Hergenham, William C; 612 E PASSAIC AVE, BLOOMFIELD, NJ 07003-4418

Naumowicz, Stephen J; 16 DOGWOOD DR, NEWTON, NJ 07860-2504
 Stelling, Diane; 352 RODNEY RD, WYCKOFF, NJ 07481-2829
 Visbeck, Raymond C; 560 SMITH DR, POINT PLEASANT, NJ 07842-5431

Advisory Ordained

Prauner, Gregory; 155 LINWOOD AVE, RIDGEWOOD, NJ 07450-2623

Advisory Commissioned

Doring, Lois R; 28 MUSCONETCONG AVE, STANHOPE, NJ 07874-2936

North Dakota District

Voting Ordained

Douglas, Kirk D; PO BOX 118, GWINNER, ND 58040-0118
 Eckstein, Thomas Robert; 902 9TH AVE NE, JAMESTOWN, ND 58401-6503
 Heller, Toby H; PO BOX 189, BEULAH, ND 58523-0189
 Johnson, Charles E; PO BOX 674, COOPERSTOWN, ND 58425-0674
 Ramey, Scott A; PO BOX 37, ROLLA, ND 58367-0037
 Rothchild, Daryl G; 525 17TH ST SW, MINOT, ND 58701-3523

Voting Lay

Eidbo, Robert; 1101 10TH ST S, MOORHEAD, MN 56560-3664
 Klebe, Ronald; 1251 82ND ST NE, WILLOW CITY, ND 58384
 Krause, Charles; 16640 88TH ST SE, HANKINSON, ND 58041-9463
 Krekau, Mark A; 103 N 5TH ST, DRAYTON, ND 58225-4412
 Weisenberger, Ken W; 980 EATON DR, DICKINSON, ND 58601-3456
 Wolf, Ted; 10040 371ST AVE, FORBES, ND 58439-9047

North Wisconsin District

Voting Ordained

Alberts, Andrew W; PO BOX 100, ATHENS, WI 54411-0100
 Barnes, Ryan Edmond; 600 KELLER AVE S, AMERY, WI 54001-1252
 Cluppert, Jonathan D; 8971 TOWNLINE RD, WOODRUFF, WI 54568-9302
 Cota, Shane Robert; 8903 SAINT JOHNS RD, SURING, WI 54174-9706
 Danner, Joel Stephen; N2965 LOKEMOEN RD, MERRILL, WI 54452-8791
 Heinlein, Dale V; 154 CEDAR ST, PARK FALLS, WI 54552-1511
 Hulke, Steven A; 104 FORD RD, MARQUETTE, MI 49855-9428
 Kleinschmidt, Travis Ryan; W8089 COUNTY ROAD A, SHAWANO, WI 54166-5944
 Kline, Steven G; 3852 CHURCH VIEW CT, GREENLEAF, WI 54126-9497
 Koeller, Martin E; 107 OAKRIDGE CT, COMBINED LOCKS, WI 54113-1260
 Mathey, Michael J; 335 LEITERMAN LN, PICKEREL, WI 54465-9321
 Roser, Timothy W; 1225 MAIN ST, JUNCTION CITY, WI 54443-9729
 Schram, Michael J; 201 E WALL ST, BOWLER, WI 54416-9746
 Schultz, Gary G; 1709 SUNNYVALE LN, WAUSAU, WI 54401-8824
 Siegel, Calvin E; E19675 STATE HWY 27, FALL CREEK, WI 54742
 Steckling, Larry L; 1111 11TH AVE W, ASHLAND, WI 54806-0031
 Walter, Jody Roger; 203 1ST AVE S, FREDERIC, WI 54837-8919
 Welch, Daniel J; PO BOX 292, THORP, WI 54771-0292
 Wenger, Timothy E; 2310 11TH ST S, WISCONSIN RAPIDS, WI 54494-6305
 Woebeking, Paul S; 497 N WASHINGTON ST, MONDOVI, WI 54755-1211

Voting Lay

Beck, John; 1000 CHAPEL ST, MARSHFIELD, WI 54449-1273
 Bratz, Sandra; 5915 CORONADO DR, WESTON, WI 54476-3534
 Erb, Tom L; W 2740 OLD 22 RD, CECIL, WI 54111
 Hoeft, Donald; 3287 MILL RD, GREENLEAF, WI 54126-9331
 Hoffman, Jerry; 461 S MAPLE ST, ELLSWORTH, WI 54011-9166
 Johnson, Leonard C; 3253 FERN CT, EAU CLAIRE, WI 54703-1190

REGISTERED DELEGATES AND REPRESENTATIVES

13

Mellem, David; 1609 PONDEROSA AVE, GREEN BAY, WI 54313-6060
 Miller, Karl; 6990 BENG'S RD # 17, THREE LAKES, WI 54562-9121
 Nordwig, Greg; N5620 COUNTY ROAD D, LEOPOLIS, WI 54948-9713
 Oehlerking, Larry; 827 LEONARD ST, IRONWOOD, MI 49938-1529
 Otto, Jeff; 8923 SUNSHINE DR, TOMAHAWK, WI 54487-8857
 Page, Harold; 213 S VICTORY ST, FALL CREEK, WI 54742-9426
 Pokela, Martin D; E 4363 E-T RD, TRAUNIK, MI 49891
 Reed, Emily; PO BOX 13, MATTOON, WI 54450-0013
 Riske, Arnold; 5203 SHEEDER RD, EAU CLAIRE, WI 54701-8726
 Schradle, Shawn P; 104 OAK DR, CLAYTON, WI 54004-9141
 Slatton, Raymond J; 631 NORTH AVE APT 6, ANTIGO, WI 54409-2382
 Telschow, Dennis; F1711 COUNTY RD N, EDGAR, WI 54426-9648
 Timm, Craig; 150 10TH ST N, WISCONSIN RAPIDS, WI 54494-4546

Advisory Ordained
 Jank, Orville J; 3826 HENRY ST, WAUSAU, WI 54403-2225
 Advisory Commissioned
 Lilienthal, Sue Ann; 4845 WOODLAND CT, PLOVER, WI 54467-9573
 Maroszek, Gina M; 2702 N 96TH AVE, WAUSAU, WI 54401-9757

Northern Illinois District

Voting Ordained
 Anderson, Dustin Lee; 422 COLE ST, MARSEILLES, IL 61341-1687
 Baerwolf, Phillip Andrew; 613 HOWARD CT, EAST DUNDEE, IL 60118-2402
 Balla, David Paul; 2711 LINDGREN TRL, AURORA, IL 60503-6254
 Buss, Allan R; 1025 9TH AVE, BELVIDERE, IL 61008-5013
 Davies, Brian; 607 W BELVIDERE RD, GRAYSLAKE, IL 60030-4134
 Ehrhard, Jacob William; 115 W DELAWARE ST, DWIGHT, IL 60420-1307
 Estby, Cory A; 11468 N 11000E RD, GRANT PARK, IL 60940-5067
 Ficken, Paul D; 511 W ROCKTON RD, ROCKTON, IL 61072-1640
 Gallup, Roger B; 2624 OAK ST, RIVER GROVE, IL 60171-1647
 Gawura, Eric R; 3305 BATLEY ST, ELGIN, IL 60124-4319
 Geis, William S; 505 S PARK RD, LA GRANGE, IL 60525-6112
 Graul, Robert W; 847 DIVISION ST, NORTHBROOK, IL 60062-3446
 Greve, Johnny Vernon; 9811 ARTHUR RD, ALGONQUIN, IL 60102-9639
 Hawkins, Daniel D; 343 WILDWOOD DR, NORTH AURORA, IL 60542-3017
 Hudak, David P; 202 E SCHAUMBURG RD, SCHAUMBURG, IL 60194-3517
 Larson, Thomas W; 523 SAINT JOHNS RD, WOODSTOCK, IL 60098-2728
 Menet, David Michael; PO BOX 550, WALNUT, IL 61376-0550
 Mueller, Charles S; 479 PINTAIL CT, BLOOMINGDALE, IL 60108-5410
 O'Donnell, Lance Armstrong; 2500 W BRYN MAWR AVE, CHICAGO, IL 60659-5104
 Pofenauer, Paul Jay; 4930 DOUGLAS RD, DOWNS GROVE, IL 60515-3818
 Richy, John M; 8659 SAYRE AVE, BURBANK, IL 60459-2259
 Riordan, Steve G; 4121 WOLF RD, WESTERN SPRINGS, IL 60558-1451
 Schauer, Richard V; 7900 BELLE RIVE CT, TINLEY PARK, IL 60477-4587
 Schulz, Mark Carl; 3 STECK CT, BOLINGBROOK, IL 60440-9001
 Teller, Daniel J; 25963 W STEEPLEBUSH LN, ROUND LAKE, IL 60073-5213
 Therwanger-Tatone, Harold L; 4343 N CLARENCE AVE APT 2517, CHICAGO, IL 60613-6504
 Udoekong, Michael D; 245 E 138TH ST, DOLTON, IL 60419-1060
 Wahl, Harold Irvin; 18530 WALTER ST, LANSING, IL 60438-3241

Voting Lay
 Allen, Jennifer; 611 WOOD ST, DEKALB, IL 60115-4032
 Bruns, Ruby; 1117 EASTVIEW RD, ROCKFORD, IL 61108-4127
 Gardner, Marilyn F; 1630 MADISON ST, EVANSTON, IL 60202-2036
 Ginder, Robert C; 1013 SOMMERSET CT APT D, ELGIN, IL 60120-7178
 Hanneberg, Richard C; 219 WOODLAND RD, HIGHLAND PARK, IL 60035-5052
 Hansen, Dale A; 7273 N 16000E RD, GRANT PARK, IL 60940-5272
 Harms, Elvin; 609 S FOREST AVE, BATAVIA, IL 60510-2771
 Heller, Jeffrey; 1124 TYRELL AVE, PARK RIDGE, IL 60068-1647
 Heyer, Howard; 90 BEECH AVE, WAUKEGAN, IL 60087-4054
 Hoger, David R; 3648 174TH CT APT 10D, LANSING, IL 60438-1465
 Howes, Kenneth; 5409 OTTO PL, OAK LAWN, IL 60453-1647
 Johnson, Gary D; 18928 PLEASANT HILL RD, CHADWICK, IL 61014-9114
 LeBlanc, Toniann; 1168 GERINGER RD, ALGONQUIN, IL 60102-1814
 Leise, William G; 10316 LARAMIE AVE, OAK LAWN, IL 60453-4617
 Marti, Wayne A; C/O TRINITY LUTHERAN CHURCH PO BOX 414, HERSCHER, IL 60941-0414
 Meyer, Dennis; 2055 BROOKDALE LN, PALATINE, IL 60067-7507
 Nelson, Chris A; 213 STILLWATER CT, OSWEGO, IL 60543-8047
 Pitkus, Andrea; 1239 DEERFIELD PKWY APT 202, BUFFALO GROVE, IL 60089-2609
 Prell, Paul A; 16W740 90TH ST, WILLOWBROOK, IL 60527-6003
 Reinert, Kenneth J; 14980 DURKEE RD, HARVARD, IL 60033-9766
 Ryden, R William; 10761 W LA PORTE RD, MOKENA, IL 60448-9284
 Schumacher, Ken; 26W210 HARRISON AVE, WHEATON, IL 60187-2505
 Stanton, Keith; 725 ALAMO DR, FREEPORT, IL 61032-2910
 Svebakken, Gene L; C/O LUTH CHILD & FAM SER 7620 MADISON ST, RIVER FOREST, IL 60305-2101
 Treftz, Henry; 2174 POINTE BLVD, AURORA, IL 60504-7569
 Whity, Marguerita; 102 S DERBYSHIRE LN, ARLINGTON HEIGHTS, IL 60004-6712
 Willis, Arthur; 2728 DEBRA LN, HOMewood, IL 60430-1535
 Advisory Commissioned
 Bimler, Richard W; 336 W HAMPSHIRE DR, BLOOMINGDALE, IL 60108-2504
 Cook, June M; 9424 PINE ST, MOKENA, IL 60448-9313
 Gibbons, Thomas Allen; 529 S PARK ST, ROSELLE, IL 60172-2218
 Laabs, Jonathan C; 116 CAMBRIAN CT, ROSELLE, IL 60172-4782
 Laabs, June M; 116 CAMBRIAN CT, ROSELLE, IL 60172-4782
 Neumann, Karla Rae; 46 VANTROBA DR, GLENDALE HEIGHTS, IL 60139-2711
 Piel, Paul F; 2331 STEWART LN, WEST DUNDEE, IL 60118-3351
 Schilling, Scott D; 91 CHATEAU DR, DYER, IN 46311-2152
 Steltenpohl, Gayle F; 110 BEACON DR, BELVIDERE, IL 61008-4003
 Steltenpohl, William M; 110 BEACON DR, BELVIDERE, IL 61008-4003

Northwest District

Voting Ordained
 Ancira, Mario E; 4214 69TH AVENUE CT E, FIFE, WA 98424-3652
 Bohren, Dennis M; 1440 SE 182ND AVE, PORTLAND, OR 97233-5009
 Cutler, Robert E; 2352 N GLENNFIELD WAY, MERIDIAN, ID 83646-1295
 Frerichs, Paul C; 15654 SW FARMER WAY, SHERWOOD, OR 97140-8919
 Gehrke, Wilbur L; 2150 ELM AVE, REEDSPORT, OR 97467-1135
 Gratz, William H; PO BOX 396, CLARKSTON, WA 99403-0396
 Heuser, Mark E; 10213 NE 58TH ST, VANCOUVER, WA 98662-5693
 Huelle, Denis Emil; 1340 LAKEHURST DR NW, BREMERTON, WA 98312-2122
 Knepper, Grant A; 997 NE HOOD ST, HILLSBORO, OR 97124-2518

Vassman, Ernie V; 7056 35TH AVE NE, SEATTLE, WA 98115-5917
 Latham, Mark E; 1128 POPLAR ST, BUHL, ID 83316-1636
 Morner, Dennis D; 8100 ARCTIC BLVD, ANCHORAGE, AK 99518-3003
 Pacilli, Dino F; 21916 95TH PL S, KENT, WA 98031-2464
 Pagel, Peter; PO BOX 1280, LA PINE, OR 97739-1280
 Reese, Kerry D; 12618 47TH DR SE, EVERETT, WA 98208-9624
 Reinke, Gerald R; 290 7TH ST, IDAHO FALLS, ID 83401-4757
 Schauer, Kenneth E; PO BOX 615, REPUBLIC, WA 99166-0615
 Schmidt, John D; PO BOX 99967, TACOMA, WA 98496-0967
 Schomburg, Dell B; 514 NW MORNING CREST PL, SUB-LIMITY, OR 97385-9630
 Schroeder, Todd Eric; 5 ZINNIA CT, PASCO, WA 99301-3271
 Wagley, Doug; 9821 N NEZ PERCE CT, SPOKANE, WA 99208-9342
 Zimmerman, David Paul; 7003 S 132ND ST, SEATTLE, WA 98178-5028

Voting Lay
 Branden, Carl T; 683 CRAVEN ST N, MONMOUTH, OR 97361-1210
 Corder, Timothy L; 5325 S 14TH E, MOUNTAIN HOME, ID 83647
 Daly, James E; 215 HIRSCHBECK HEIGHTS, ABERDEEN, WA 98520-5745
 Eilers, Lewis; 3471 E 3600 N, KIMBERLY, ID 83341-5211
 Goertzen, Deborah; 610 WILLOWLAWN RD, YAKIMA, WA 98908-8057
 Harris, Loyd E; 8907 196TH ST SW, EDMONDS, WA 98026-6329
 Holl, Carroll; 278 GRANGEVILLE SALMON RD, GRANGEVILLE, ID 83530-5120
 Hoover, David C; 6755 SW WILSON AVE, BEAVERTON, OR 97008-5504
 Luffberry, Randall J; 263 S ALASKA ST, PALMER, AK 99645-6335
 Muller, Ronald; 1100 HARRINGTON AVE NE APT 205, RENTON, WA 98056-3082
 Nicholson, Brian E; 21831 FRAGER RD S, KENT, WA 98032-4805
 Pederson, Marvin; 4710 E 41ST AVE, SPOKANE, WA 99223-1286
 Rasmussen, Jon; 1193 E ENNIS CT, LA CENTER, WA 98629-5472
 Schilling, David; 4563 E 75 N, RIGBY, ID 83442-5905
 Schneider, Philip; PO BOX 897, ORTING, WA 98360-0897
 Schumacher, Judy; 2254 NE 13TH, HILLSBORO, OR 97124
 Smith, Clark; 215 W 52ND AVE, EUGENE, OR 97405-9573
 Steinmeyer, Donald; 7047 NW PUDDINGSTONE LN, SILVERDALE, WA 98383-9340
 Wahl, Sheila; 21232 S RICHARD CT, OREGON CITY, OR 97045-8625
 Watt, Rex; 1409 MYERS DR, FERNDALE, WA 98248-8993
 Wolfmueller, Charles; 1083 SW IRONWOOD DR, GRANTS PASS, OR 97526-6901
 Advisory Ordained
 Warren, William W; 191 NE ARCHER CT, HILLSBORO, OR 97124
 Advisory Commissioned
 Foosum, Robert B; 2275 SW 188TH CT, ALOHA, OR 97006-3047
 Seim, Daniel N; 33495 SW RIEDWEG RD, CORNELIUS, OR 97113-9651
 Uma Shankar, Kanagasabai; 2194 SE MINTER BRIDGE RD, HILLSBORO, OR 97123-5100

Ohio District

Voting Ordained
 Adamson, Terrance Sean; 133 CENTRAL DR, AMHERST, OH 44001-1601
 Beaumont, Donald P; 30540 WILLOWICK DR, WILLOWICK, OH 44095-3745
 Davidson, John C; 420 SELLS RD, LANCASTER, OH 43130-8733
 Dobbins, Dennis L; 3554 SURRY RIDGE WAY, DAYTON, OH 45424-8007
 Habrecht, Richard A; 2414 KIMBERLY DR, TOLEDO, OH 43615-2741
 Herbolzheimer, James A; 14224 DETROIT AVE, LAKEWOOD, OH 44107-4472
 Linthicum, Eric R; 1342 ASTER PL, CINCINNATI, OH 45224-3208
 Luecke, David S; 9419 MISTY OAKES DR, BROADVIEW HEIGHTS, OH 44147-3125
 Oliver, Harold H G; 6967 MOORFIELD DR, CINCINNATI, OH 45230-2223

REGISTERED DELEGATES AND REPRESENTATIVES

Phillips, Michael A; 2120 LAKEWOOD AVE, LIMA, OH 45805-3171
 Riley, Jimmy K; 467 W JACKSON ST, PAINESVILLE, OH 44077-3147
 Schlueter, Paul R; 7978 STATE ROUTE 38, MILFORD CENTER, OH 43045-9722
 Schroeder, Marc D; 503 BRANDON CT, COLUMBUS, OH 43213-3483
 Strawn, James C; 22881 MONROE ST, ARCHBOLD, OH 43502-9486
 Wartick, Kent G; 931 E MAIN ST, KENT, OH 44240-2548
 Weist, James D; 8619 SUGAR TREE DR, NOVELTY, OH 44072-9615

Voting Lay

Albers, Dwaine; 2071 VALENTINA LN, NEWARK, OH 43055-6150
 Aumick, Robert; 596 DAWN RD, MADISON, OH 44057-3251
 Baker, Luke D; E 363 ST RT 108, HOLGATE, OH 43527
 Billings, Will; 899 GRANDSTONE CT, LEBANON, OH 45036-7700
 Engelmann, William C; 26855 COOK RD, OLMSTED FALLS, OH 44138-1413
 Gibson, Timothy; 18845 RANGE LINE RD, BOWLING GREEN, OH 43402-9750
 Hofener, Mark D; 4427 WOODWAY AVE, PARMA, OH 44134-1159
 Kress, Joseph; 4238 QUAIL HOLLOW CIR, CUYAHOGA FALLS, OH 44224-5123
 Kressier, Fred; 315 BLAIR CIR, AURORA, OH 44202-7666
 Krone, Stephen; 28651 BASSETT RD, WESTLAKE, OH 44145-2916
 Noyd, Jamie; 3503 MEADOWLARK DR, EDGEWOOD, KY 41018-2659
 Rathje, Arnold O; 31550 CHESWICK PL, SOLON, OH 44139-1208
 Rausch, Carl A; 13212 COUNTY ROAD L, NAPOLEON, OH 43545-6573
 Shenton, Robert E; 9033 TARTAN FIELDS DR, DUBLIN, OH 43017-8873
 Strelow, David C; 1261 MAPLE LEAF CT, SIDNEY, OH 45365-3465

Advisory Ordained

Wilson, Kevin Alan; 12030 STATE ROUTE 736, MARYSVILLE, OH 43040-9550

Advisory Commissioned

Cheadle, Deanna Lynn; 268 WARD RD, CHILlicothe, OH 45601-9266
 Reisenbichler, Audrey Ann; 1284 SAND TRAP CT, LOVE-LAND, OH 45140-6043
 Reisenbichler, Robert Dean; 1284 SAND TRAP CT, LOVE-LAND, OH 45140-6043

Oklahoma District

Voting Ordained

Bersche, Mark L; 826 3RD ST, ALVA, OK 73717-2814
 Burger, Mark M; 220 N SEMINOLE AVE, CLAREMORE, OK 74017-8425
 House, Thomas Wendell; PO BOX 65, HOOKER, OK 73945-0065
 Mc Mullin, Clinton R; 4109 NW 61ST ST, OKLAHOMA CITY, OK 73112-1342
 Nehrenz, David R; 902 CAREY DR, NORMAN, OK 73069-4545
 Rains, W R; 11908 SUNDANCE MOUNTAIN RD, OKLAHOMA CITY, OK 73162-1521
 Thompson, David Brooks; 1428 W MINNESOTA AVE, CHICKASHA, OK 73018-2954
 Wilke, John Michael; 2732 W PENSACOLA ST, BROKEN ARROW, OK 74011-6108

Voting Lay

Backhaus, Walter E; 923 W INDUSTRIAL RD, GUTHRIE, OK 73044-6045
 Barfield, Johnny; 6535 E 74TH ST, TULSA, OK 74133-3022
 Clay, Robert B; 21251 E HIGHWAY 28A, CHELSEA, OK 74016-3454
 Henschel, Shirley; 7320 NW 114TH ST, OKLAHOMA CITY, OK 73162-2703
 Hollrah, Gene; 3019 EAGLE LN, ENID, OK 73703-3018
 Hrnciar, Jerry; 5603 NW REBECCA TER, LAWTON, OK 73505-3124
 Joecks, Norman J; 319 E HIGHWAY ST, HOLDENVILLE, OK 74848-4059
 Piel, Martin R; 24201 BLACKJACK, PERRY, OK 73077-8426

Pacific Southwest District

Voting Ordained

Brinkley, David R; 5213 HUNTLEY ST UNIT 50, SIMI VALLEY, CA 93063-3577
 Bruning, Edward V; PO BOX 91449, HENDERSON, NV 89009-1449
 Burke, Jonathan Robert; 1013 FIELD BROOK CT, IMPERIAL, CA 92251-3006
 DeVore, Gregory D; 1570 PHOENIX DR, BEAUMONT, CA 92223-7814
 Duerr, Kerwin L; 1636 W CRIS AVE, ANAHEIM, CA 92802-2418
 Ermeling, Vernon F; 5802 N CHARLOTTE AVE, SAN GABRIEL, CA 91775-2411
 Gibson, Michael E; 6802 SPICKARD DR, HUNTINGTON BEACH, CA 92647-5656
 Hiller, Robert M; 15021 VARSITY ST APT C, MOORPARK, CA 93021-1562
 Jennings, Matthew Hamilton; 58318 YUCCA TRL, YUCCA VALLEY, CA 92284-6066
 Jones, Douglas D; 1161 WALPEN DR, SAN DIEGO, CA 92154-2947
 Keil, David Daniel; 24021 DEL AMO RD, RAMONA, CA 92065-4122
 Kindschy, Lowell Bryce; 3240 SANDY LN, SANTA YNEZ, CA 93460-9767
 Manning, Mark L; 2710 N GAFF ST, ORANGE, CA 92865-2417
 Page, James William; 755 N MACLAY AVE, SAN FERNANDO, CA 91340-2138
 Parker, Dustin T; 13633 183RD ST, CERRITOS, CA 90703-8940
 Perling, R John; 436 S BEVERLY DR, BEVERLY HILLS, CA 90212-4402
 Pierce, Earl J; 771 RIVERFRONT DR, BULLHEAD CITY, AZ 86442-6416
 Puls, Kenton A; 711 N FOWLER ST, BISHOP, CA 93514-2617
 Rhode, Jeremy David; 34381 CALLE PORTOLA, CAPO BEACH, CA 92624-1076
 Rivkin, Dominic James; 32224 ZION WAY, WINCHESTER, CA 92596-8783
 Schloeman, Karl E; 1216 E SETTLERS CIR, COTTONWOOD, AZ 86326-4701
 Schmidt, Michael John; 4551 E HUNTER CT, CAVE CREEK, AZ 85331-3204
 Schmidt, Troy M; 8875 S ASH AVE, TEMPE, AZ 85284-3046
 Schoenback, Donald E; C/O CHRIST THE REDEEMER 8801 N 43RD AVE, PHOENIX, AZ 85051-3641
 Shaltanis, Joel A; 380 W BASELINE RD, CLAREMONT, CA 91711-1751
 Skopak, Jeffrey Eric; 10629 E RALPH ALVAREZ PL, TUCSON, AZ 85747-5888
 Springer, Jeffrey D; 11070 LORENE ST, WHITTIER, CA 90601-2608
 Terhune, Paul C; 1419 E DALTON AVE, GLEN DORA, CA 91741-3139
 Umbenhauer, Rexford E; 716 W OAK AVE, EL SEGUNDO, CA 90245-2010
 Wiley, Don C; 1032 S FILLMORE AVE, RIALTO, CA 92376-7850
 Willweber, Paul Luther; 2025 FLYING HILLS CT, EL CAJON, CA 92020-1308
 Zeile, John C; 28850 S WESTERN AVE, RANCHO PALOS VERDES, CA 90275-0803

Voting Lay

Anderson, Chuck; 25037 N 44TH AVE, PHOENIX, AZ 85083-2434
 Anderson, Kathi A; 6971 WINE RIVER DR, LAS VEGAS, NV 89119-4618
 Anderson, Robert R; 5357 RUDISILL ST, MONTCLAIR, CA 91763-3326
 Barnes, Nathan C; 104 BAYCREST CT, NEWPORT BEACH, CA 92660-2923
 Biber, Richard H; 5001 W FLORIDA AVE SPC 314, HEMET, CA 92545-3839
 Boye, Matthew J; 6598 S COLE DR, TEMPE, AZ 85283
 Bradley, JoAnn; 40 HOLLEY LN, BLYTHE, CA 92225
 Busch, Edith; 14735 BETTY JEAN AVE, BELLFLOWER, CA 90706
 Cantrell, Bryan K; 18398 MOSS RD, RIVERSIDE, CA 92508-8863
 Fahncke, Daniel; 10822 N HIGHWAY 191, ELFRIDA, AZ 85610-8957
 Hays, Donald K; 16241 VALLEJO ST, VICTORVILLE, CA 92395-3695
 Hronec, Kathryn; 67 VIA COSTA VERDE, RANCHO PALOS VERDES, CA 90275-4880
 Hutson, Susan; 1945 COYOTE RD, PRESCOTT, AZ 86303-5351

Kler, Michael A; 9025 MEADOWRUN CT, SAN DIEGO, CA 92129-3301

Lichtsinn, Robert; 18162 SANTA CECILIA, FOUNTAIN VALLEY, CA 92708-5602
 Martin, Paul; 30998 GREENSBORO DR, TEMECULA, CA 92592-6054
 Marting, Lou; 27581 CENAJO, MISSION VIEJO, CA 92691-1419
 Mather, Sharon; 1775 OHIO AVE UNIT 416, LONG BEACH, CA 90804-1564
 Mathiowetz, Donald; 1834 BRABHAM ST, EL CAJON, CA 92019-4103
 Mc Donald, Andrea M; 13726 W MONTEBELLO AVE, LITCHFIELD PARK, AZ 85340-7381
 McGowan, Donald; 16114 PLACID DR, WHITTIER, CA 90604-3953
 Morales, Sheri; 1530 COACHWOOD ST, LA HABRA, CA 90631-7620
 Pollard, George; 555 GARTEL DR, WALNUT, CA 91789-2009
 Prentice, Will; 2308 E BUFFALO AVE, SANTA ANA, CA 92705-7907
 Reimnitz, Patrick; 18502 MANSEL AVE, REDONDO BEACH, CA 90278-4643
 Roepke, Gary D; 10125 LASAINE AVE, NORTHRIDGE, CA 91325-1509
 Rumsch, Janet; 4445 VISTA CORONADO DR, CHULA VISTA, CA 91910-3233
 Theel, Judith M; 3580 N WELLS ST, KINGMAN, AZ 86409-3044
 Wampole, Kurt; 5589 SYCAMORE AVE, RIALTO, CA 92377-3913
 Wyneken, Robert; 6923 MURIETTA AVE, VAN NUYS, CA 91405-4116

Advisory Ordained

Brockmann, James E; 2152 N STOCKTON PL, MESA, AZ 85215-2641
 Durkovic, John G; 2620 FOREST LK, SANTA ANA, CA 92705-6924
 Kusel, Ronald J; 3520 LADOGA AVE, LONG BEACH, CA 90808-2952
 Manske, Charles L; 19 SPINNAKER, IRVINE, CA 92614-7062

Advisory Commissioned

Blake, Kyle; 855 S TAOS WAY, ANAHEIM, CA 92808-2373
 Brandt, Paul M; 6117 E JANICE WAY, SCOTTSDALE, AZ 85254-2538
 Gummelt, Michael W; 19851 CITRONIA ST, CHATSWORTH, CA 91311-5602
 Klipfel, Sanna L; 6625 COLLINGSWORTH ST, LAS VEGAS, NV 89131
 Klitzing, Rachel; 8 COSENZA, IRVINE, CA 92614-5344
 Robson, Wendell L; 2414 W COMSTOCK DR, CHANDLER, AZ 85224-1729
 Sims, Carolyn C; 27042 PINJARA CIR, MISSION VIEJO, CA 92691-4444
 Smallwood, Carol J; 9126 CARL LN, GARDEN GROVE, CA 92844-2217
 Wooster, Larry D; 43727 CAREFREE CT, LANCASTER, CA 93535-5691

Rocky Mountain District

Voting Ordained

Bestian, Brian R; 2926 SUNSTONE DR, FORT COLLINS, CO 80525-9077
 Christensen, Trenton David; 421 W 7TH ST, JULESBURG, CO 80737-1003
 Kachelmeier, Brian L; 1501 44TH ST, LOS ALAMOS, NM 87544-1933
 Lucero, Dennis F; 3105 E WHILEAWAY CIR, COLORADO SPRINGS, CO 80917-3521
 Manweiler, John; 322 E 680 S, IVINS, UT 84738-5058
 Melius, Jared; 13438 CLAYTON ST, THORNTON, CO 80241-1336
 Meyer, Michael W; 3120 IRVING ST, DENVER, CO 80211-3632
 Piepkorn, Gary A; 8168 NEW MEXICO 206, PORTALES, NM 88130-9757
 Rhode, Paul G; 2828 MOUNTAIN VIEW AVE, LONGMONT, CO 80503-2313
 Schmidt, Edward H; 652 E 5TH ST, RIFLE, CO 81650-2908
 Shearier, Jeffrey E; 2523 S EAGLE ST, AURORA, CO 80014-2426
 Stoltzenow, Bradley R; 7691 S UNIVERSITY BLVD, CENTENNIAL, CO 80122-3144
 Thomas, Steven Craig; 507 S 3RD ST, LAMAR, CO 81052-3212

Voting Lay

Doak, Trey; 1009 S CLARKSON ST, DENVER, CO 80209-4303

REGISTERED DELEGATES AND REPRESENTATIVES

15

Dreher, Kent; 17601 WCR 10, BRIGHTON, CO 80603
 Giovanetto, Jamie; PO BOX 271027, LOUISVILLE, CO 80027-5018
 Hoffmann, Gary J; 3860 W 66TH AVE, ARVADA, CO 80003-6410
 Kaiser, Michael; 6204 SNOWHEIGHTS CT, EL PASO, TX 79912-3802
 Lipke, Bill; 7913 COUNTY RD, ALAMOSA, CO 81101
 Mc Ewen, Gerald; 5581 W COUNTY ROAD 8E, BERTHOUD, CO 80513-9614
 Morrison, Douglas; 516 SPLENDOR VIEW CIR, MIDVALE, UT 84047-1330
 Pugh, Donald E; 39606 COUNTY ROAD 16, HOLYKE, CO 80734-9550
 Soukup, Larry; 15169 CHIMNEY ROCK RD, NATHROP, CO 81236-9705
 Tobias, Damon; 34 MELCOR DE CANONCITO, CEDAR CREST, NM 87008-9429
 Wolfer, Dale; 1447 PINERIDGE LN, CASTLE ROCK, CO 80108-8213

Advisory Commissioned

Brandenburger, Corey James; 10588 OZARKS DR, SOUTH JORDAN, UT 84095
 Busacker, William P; 67 MANILLA DR, DRAPER, UT 84020-5110
 Kaspar, Neal Arnold; 503 RIVERVIEW DR, GRAND JCT, CO 81507-1413
 Palmreuter, Kenneth R; 23138 TIMBER SPRING LN, PARKER, CO 80138-8791

SELC District

Voting Ordained

Biber, Paul R; 766 CHEVRON DR, SAINT LOUIS, MO 63125-5206
 Schusckhe, Gary Steven; 166 NORTHSORE CIR, CASSEL-BERRY, FL 32707-3324
 Telloni, John L; 1034 IRVINGTON AVE NE, MASSILLON, OH 44646-4424
 Vinovskis, Waldemar R; 68 WILLOW ST, MACUNGIE, PA 18062-1014

Voting Lay

Bartlett, Noel S; 3921 W VALLEY DR, FAIRVIEW PARK, OH 44126-1733
 Hoehnke, Ronald E; 1820 MARQUETTE AVE, S MILWAUKEE, WI 53172-2318
 McAllan, George; 177 WALNUT CREST RUN, SANFORD, FL 32771-7987
 Sadlon, Bruce R; 37 SAW MILL RD, WARREN, NJ 07059-5103

Advisory Ordained

Cahill, Christopher T; 656 WOOSTER ST, LODI, OH 44254-1326
 Dzurovcek, Andrew J; 566 OAK RIDGE RD, CLARK, NJ 07066-2124
 Hoyer, Paul M; 301 WASHINGTON AVE, LAKE MARY, FL 32746-3507

South Dakota District

Voting Ordained

Althoff, Albert F; 322 CHURCH AVE, GREGORY, SD 57533-1519
 Anderson, Robert L; 504 BUCKHORN DR, CUSTER, SD 57730-1140
 Ascher, Christopher Duane; 6205 W WESTMINSTER DR, SIOUX FALLS, SD 57106-0582
 Bagnall, Michael R; PO BOX 308, WESSINGTN SPRINGS, SD 57382-0308
 Christopher, Thomas D; PO BOX 126, ALEXANDRIA, SD 57311-0126
 Grams, Craig N; PO BOX 348, GROTON, SD 57445-0348
 Kanitz, Kim A; PO Box 32, REVILLO, SD 57259
 Nour, Nabil Subhi; PO BOX 158, ARMOUR, SD 57313-0158
 Redhage, Daniel Todd; 420 IOWA ST, CENTERVILLE, SD 57014-2158
 Urbach, Jon Bradford; 803 N GRAND AVE, PIERRE, SD 57501-1605

Voting Lay

Brandt, Ervin E; 40565 SD HIGHWAY 44, PARKSTON, SD 57366-5618
 Clemens, Michal; 6004 E POWDER HOUSE CIR, SIOUX FALLS, SD 57110-7468
 Haar, James R; 203 N HENRY ST, TRIPP, SD 57376
 Haeder, Daryl; 107 ORDWAY AVE SW, HURON, SD 57350-1725
 Matthies, Ray; 26139 463RD AVE, HARTFORD, SD 57033-6302

Nelson, Stuart; 194 SOUTHSORE DR, MINA, SD 57451-3000
 Snow, William F; 440 7TH AVE NE, WATERTOWN, SD 57201-1863
 Stier, Mary Jo; PO BOX 224, ONIDA, SD 57564-0224
 Sutton, Albert; 1680 ZINNIA ST, RAPID CITY, SD 57703-6279
 Zirpel, Dennis M; 207 W 5TH, PRESHO, SD 57568

Advisory Ordained

Nix, Matthew William; 6205 N PURPLE MARTIN AVE, SIOUX FALLS, SD 57107-1120

Advisory Commissioned

Ockander, Marli M; 4512 E 42ND ST APT 114, SIOUX FALLS, SD 57110-4432

South Wisconsin District

Voting Ordained

Bender, Peter C; 4200 ELMWOOD RD, COLGATE, WI 53017-9702
 Benning, Mark W; 1524 JENNIFER ST, TOMAH, WI 54660-3260
 Berg, John M; 824 WISCONSIN AVE, SHEBOYGAN, WI 53081-4030
 Bramstad, Allen H; 1085 PROSPECT AVE, N FOND DU LAC, WI 54937-9777
 Crane, Brian Trevor; 37 N 3RD ST, HILBERT, WI 54129-9597
 Fish, Jack D; 876 LANCE DR, TWIN LAKES, WI 53181-9271
 Fisher, Joseph M; 616 MEADOWBROOK DR, WEST BEND, WI 53090-2418

Hendrickson, Marion Lars; 211 CURTIS ST, ARLINGTON, WI 53911-8522

Huesmann, Bernhard J; 2280 EDGEWOOD DR, GRAFTON, WI 53024-9501

Jabs, Frederick K; 6502 S BUSINESS DR, SHEBOYGAN, WI 53081-8988

Kilps, William R; 3504 PIERCE CT, TWO RIVERS, WI 54241-1858

Koch, Aaron A; 3840 W LAYTON AVE, GREENFIELD, WI 53221-2038

Krueger, Thomas I; 2520 S 68TH ST, MILWAUKEE, WI 53219-2613

Meier, Mark Raymond; PO BOX 346, POY SIPPY, WI 54967-0346

Myers, Larry W; 3305 S GLEN PARK RD, NEW BERLIN, WI 53151-4468

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 Schultz, Gwenith B; 832 E CENTERWAY ST, JANESVILLE, WI 51345-3140
 Simpson, Larry; 2560 SUNSET DR, BELOIT, WI 53511-2355
 Tamminga, David P; W 7792 NORTH STAR RD, PARDEEVILLE, WI 53954
 Zbytniewski, Cindy A; 432 CROSSROAD CT, GRAFTON, WI 53024-1189

Advisory Ordained

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Bellin, Willard H; 2601 OLE DAVIDSON RD, RACINE, WI 53405-1440
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 Jording, David C; W5159 NATURES WAY DR, SHERWOOD, WI 51469-9605
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 Mundinger, Gerhard H; 161 AUTUMN WOODS DR, MADISON, MS 39110-8255
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 Toepke, Ival L; 195 LAURINDA DR, HARVEST, AL 35749-9310

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 Willig, Mark S; 934 WILLIAM ST, CHESTER, IL 62233-1737

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 Harriss, Mark E; 4517 STONE CHURCH RD, ADDIEVILLE, IL 62214-1531
 Kirby, Joseph; 604 S HANOVER ST, OKAWVILLE, IL 62271-2208
 Koester, Dale J; 3 SUGAR LN, COLLINSVILLE, IL 62234-6811
 Muskopf, Wayne D; 41 KIMBERLIN LN, BELLEVILLE, IL 62220-2719
 Neunaber, Neil; 124 ILLINI LN, WOOD RIVER, IL 62095-3382
 Rowden, Anna; 21806 LYNN LN, CARLYLE, IL 62231-5452

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Ohlde, Frederick, Hortonville, WI

FacultyFriedrich, Brian, Seward, NE
Langewisch, Andrew, Seward, NE**PROGRAM BOARDS****Board for Black Ministry Services****Board**

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Staff

Odom, Frazier N., St. Louis, MO

Board for Communication Services**Board**

Vogts, Kevin D., Dakota Dunes, SD

Staff

Strand, David L., St. Louis, MO

Board for District and Congregational Services**Board**

Voss, K. Allan, Sheboygan, WI

Staff

Cochran, William D., St. Louis, MO

Board for Human Care Services**Board**

Edson, John W., Plymouth, MN

Staff

Harrison, Matthew C., St. Louis, MO

Board for Mission Services**Board**

Almstedt, Kermitt, Weeki Wachee, FL

Staff

Zehnder, Thomas R., St. Louis, MO

Board for Pastoral Education**Board**

Behrendt, John M., Fort Wayne, IN

Staff

Thomas, Glen D., St. Louis, MO

Board for University Education**Board**

Gooding, Elmer, Tempe, AZ

Staff

Borcherding, Alan W., St. Louis, MO

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Hartwig, Raymond L., St. Louis, MO

Esala, Philip J., Centerville, OH

Lorenz, Daniel C., Portland, OR

Marcis, Albert, Parma, OH

Sohns, Wilbert J., Gatesville, TX

Tresch, Gordon, Kenmore, NY

Commission on Ministerial Growth and Support**Commission**

Morrow, J. Phillip, Fairfax, VA

Staff

Muench, David A., St. Louis, MO

Commission on Structure**Commission**

Anton, Carl, West Hartford, CT

Barber, Alan J., Greencastle, IN

Hartwig, Raymond L., St. Louis, MO

Marcis, Albert M., Parma, OH

Rosin, Walter L., Shawano, WI

Schultz, Ronald, St. Louis, MO

Temme, Marvin, Torrington, WY

Commission on Theology and Church Relations**Commission**

Arand, Charles, St. Louis, MO

Kramer, Loren, Dana Point, CA

Middendorf, Mike, Irvine, CA
 Raabe, Paul, St. Louis, MO
 Walz, Orville, Bennington, NE

Staff
 Lehenbauer, Joel, St. Louis, MO
 Vogel, Larry, St. Louis, MO

Commission on Worship

Commission
 Stoterau, Linda, Orange, CA

Staff
 Johnson, David A., St. Louis, MO

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 Graumann, Kathy, Tomball, TX

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 Lumpe, Larry L., St. Louis, MO

Concordia Plan Services/Worker Benefit Plans

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 Sanft, James F., St. Louis, MO

Concordia Publishing House

Staff
 Kintz, Bruce G., St. Louis, MO

LCMS Foundation

Board
 Black, George, Severn, MD

Staff
 Ries, Thomas K., St. Louis, MO

Lutheran Church Extension Fund

Board
 Belasic, David, Cheektowaga, NY

Staff
 Robertson, Rich, St. Louis, MO

OTHER SERVICE UNITS

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 Kieschnick, Gerald B., St. Louis, MO
 Braunersreuther, Jon M., St. Louis, MO
 Krueger, Larry G., St. Louis, MO

First Vice-President's Office
 Diekelman, William, St. Louis, MO

Secretary's Office
 Hartwig, Raymond L., St. Louis, MO
 Rosin, Walter L., Shawano, WI

Treasurer's Office
 Kuchta, Thomas, St. Louis, MO

Legal Counsel

Strand, Sherri, St. Louis, MO

Parliamentarian

Young, Len, Blue Springs, MO

UNITS REPORTING TO THE BOARD OF DIRECTORS

Accounting

Rhodes, Charles, St. Louis, MO

General Services

Fiedler, David, St. Louis, MO

OFFICIAL DISTRICT REPRESENTATIVES

Atlantic District

Byer, Charles R., Calverton, NY

California-Nevada-Hawaii District

Standley, John M., Rancho Cordova, CA

Whaley, John H., Livermore, CA

Eastern District

Foerster, Robert, Williamsville, NY

English District

Lewis, Dale, Farmington, MI

Florida-Georgia District

Wipperman, Stephen, Lake Worth, FL

Brink, Mark, Ocoee, FL

Indiana District

Robinson, Geoffrey, Fort Wayne, IN

Iowa District East

Rothchild, Dean F., Cedar Rapids, IA

Iowa District West

Dreyer, Lee, Fort Dodge, IA

Gerken, Mark, Fort Dodge, IA

Kansas District

Bradshaw, James P., Topeka, KS

Meier, David E., Humboldt, KS

Michigan District

Boerger, Stephen R., Clarkston, MI

Wolfram, Richard, Howell, MI

Mid-South District

Wessels, Lloyd, White Hall, AR

Minnesota South District

Clemmensen, Lu, Burnsville, MN

Missouri District

Bobzin, John C., Concordia, MO

Gehrke, Dennis, St. Louis, MO

Montana District

Delgado, Frank, St. Ignatius, MT

Nebraska District

Rockenback, Mark, Seward, NE

Von Seggern, Virginia, Orchard, NE

New England District

Macke, Alvin, Lebanon, CT

New Jersey District

Schumann, Lawrence, Wyckoff, NJ

Steinbronn, Anthony J., Howell, NJ

North Dakota District

Sharpe, William, Fargo, ND

North Wisconsin District

Longmire, Ken, Shawano, WI

Lueck, Dwayne, Wausau, WI

Northwest District

Dinger, Jonathan, Pocatello, ID

Reinke, Langdon J., Salem, OR

Ohio District

Kurth, Richard E., Maple Heights, OH

Oklahoma District

Beecroft, Mason, Tulsa, OK

England, Brent, Owasso, OK

Pacific Southwest District

Farley, Barbara, Lakewood, CA

Reichman, Jerry, Mission Viejo, CA

Rocky Mountain District

Doughty, Robert, Albuquerque, NM

South Dakota District

Gayken, Randall, Sioux Falls, SD

South Wisconsin District

McMiller, Daniel F., Waukesha, WI

Raasch, Randolph H., Cedarburg, WI

Southeastern District

Brauch, Gilbert M.F., Hickory, NC

Southern District

Davis, Warren H., Pensacola, FL

Southern Illinois District

Scharr, Timothy J., Nashville, IL

Sprengel, Roger A., Belleville, IL

Texas District

Hirsch, John M., Round Rock, TX

Seifert, Vanessa M., San Antonio, TX

Wyoming District

Hill, John E., Casper, WY

CHAPLAINS

Crossan, II, Robert D., Los Alamitos, CA

Franke, Matthew, Bolling AFB, DC

Washington, Oliver G., Fort Hood, TX

MISSIONARIES

Groh, Jorge, Miami, FL

Houge, Claude, Kenya

Mahsman, David, Wittenberg, Germany

Strohschein, Ed, Kowloon Tong, Hong Kong

C. Special Representatives

AD HOC COMMITTEES

Committee for Convention Nominations

Benke, Judith, Bayside, NY

Brashears, Kermitt, Omaha, NE

Carter, James, Arlington Heights, IL

Craft, Frank, Gering, NE

Garbe, Ernest, Dieterich, IL

Hollrah, Gene, Enid, OK

Karle, John E., Natchitoches, LA

Melchert, Michael, Waconia, MN

Michael, Jr., Gerhard C., Orlando, FL

Schumacher, Warren, Hillsboro, OR

Schurb, Ken, Moberly, MO

Snow, Bill, Watertown, SD

Tietjen, Walter C., Elk Grove, CA

Turner, Steven, Algona, IA

Vinovskis, Waldemar, Macungie, PA

Voss, Dennis L., Osseo, WI

Blue Ribbon Task Force on Synod Structure and Governance

Greene, Bob, Georgetown, TX

REGISTERED DELEGATES AND REPRESENTATIVES
TABULAR SURVEY - 2010

Synod District	Delegates Present						
	Voting			Advisory			
Pastors	Laymen	Total	Dist. Pres. and Dist. Bd. of Directors	Ordained	Commissioned	Total	
Atlantic	10	10	20	2	1	0	3
California-Nevada-Hawaii	17	17	34	3	1	2	6
Eastern	15	16	31	2	1	1	4
English	18	17	35	2	0	1	3
Florida-Georgia	20	21	41	3	3	3	9
Illinois, Central	17	16	33	1	1	3	5
Illinois, Northern	28	27	55	1	0	10	11
Illinois, Southern	11	10	21	3	0	2	5
Indiana	24	24	48	2	1	11	14
Iowa East	13	13	26	2	0	0	0
Iowa West	18	17	35	3	0	1	4
Kansas	17	17	34	3	1	1	5
Michigan	42	42	84	3	1	14	18
Mid-South	12	12	24	2	1	1	4
Minnesota North	18	18	36	1	1	1	3
Minnesota South	24	24	48	2	2	3	7
Missouri	28	28	56	3	4	13	20
Montana	6	6	12	2	1	0	3
Nebraska	23	22	45	3	1	4	8
New England	9	8	17	2	0	1	3
New Jersey	5	5	10	3	1	1	5
North Dakota	6	6	12	2	0	0	2
Northwest	22	21	43	3	1	3	7
Ohio	16	15	31	2	1	3	6
Oklahoma	8	8	16	3	0	0	3
Pacific Southwest	32	30	62	3	4	9	16
Rocky Mountain	13	12	25	2	0	4	6
SELC	4	4	8	1	3	0	4
South Dakota	10	10	20	2	1	1	4
Southeastern	21	21	42	2	3	4	9
Southern	13	13	26	2	1	1	4
Texas	36	36	72	3	4	7	14
Wisconsin, North	20	19	39	3	1	2	6
Wisconsin, South	27	27	54	3	1	7	11
Wyoming	6	6	12	2	1	1	4
Boards/Commissions						61	
Officials/Guests						39	
Boards of Regents						9	
Faculty Members						22	
Missionaries/Chaplains						7	
TOTALS	609	598	1207	81	42	115	374
Ad Hoc Committee							16
District Youth Reps							0

Delegates Present	1986	1989	1992	1995	1998	2001	2004	2007	2010
Voting	1,155	1,139	1,166	1,177	1,185	1,188	1,241	1,239	1,207
Advisory	372	363	361	379	377	382	392	380	374
TOTALS	1,527	1,502	1,527	1,556	1,562	1,570	1,633	1,619	1,581

CONVENTION FLOOR COMMITTEES

KEY TO ABBREVIATIONS:

C = Chairman; **SVP** = Synod Vice-President; **DP** = District President; **VOM** = Voting Ordained Minister; **VL** = Voting Layperson; **AOM** = Advisory Ordained Minister; **ACM** = Advisory Commissioned Minister.

DISTRICT ABBREVIATIONS:

AT = Atlantic; **CI** = Central Illinois; **CNH** = California-Nevada-Hawaii; **EA** = Eastern; **EN** = English; **FG** = Florida-Georgia; **IE** = Iowa East; **IN** = Indiana; **IW** = Iowa West; **KS** = Kansas; **MI** = Michigan; **MDS** = Mid-South; **MNN** = Minnesota North; **MNS** = Minnesota South; **MO** = Missouri; **MT** = Montana; **ND** = North Dakota; **NEB** = Nebraska; **NE** = New England; **NI** = Northern Illinois; **NJ** = New Jersey; **NOW** = Northwest; **NW** = North Wisconsin; **OH** = Ohio; **OK** = Oklahoma; **PSW** = Pacific Southwest; **RM** = Rocky Mountain; **SD** = South Dakota; **SE** = Southeastern; **SELC** = SELC; **SI** = Southern Illinois; **SO** = Southern; **SW** = South Wisconsin; **TX** = Texas; **WY** = Wyoming.

Committee 1:

MISSIONS

C: Ken Hennings (TX);
DP: **Vice chair:** Randy Golter (RM);
 David Stechholz (EN); Chris Wicher (EA);
VOM: Matthew Nelson (MT); Nabil Nour (SD);
 Ron Rall (MO); Rex Rinne (MNS);
VL: Charles Carroll (SW); Jim Jorns (KS);
 Joel McFadden (EA);
ACM: Jeff Fick (IW).

Committee 2:

DISTRICT AND CONGREGATIONAL SERVICES

C: Keith Kohlmeier (KS);
DP: **Vice chair:** Carl Krueger (SELC);
 Barrie Henke (OK); Dale Sattgast (SD);
VOM: Lee Hagan (MO); Wilfred Karsten (CI);
 Jeff Schubert (SW); Michael Walther (SI);
VL: Kyle N. Chedister (NJ); Marvin Kading (MNN);
 Andrea McDonald (PSW);
ACM: Bruce Braun (MI); Eva Fronk (EN).

Committee 3:

THEOLOGY AND CHURCH RELATIONS

C: Jon Diefenthaler (SE);
DP: **Vice chair:** Bob Newton (CNH);
 Terry Cripe (OH); Terry Forke (MT);
VOM: Jon Dunbar (IW); Thomas Eckstein (ND);
 Andrew Fields (FG); Scott Sommerfeld (MI);
VL: Gregory Miller (MO); Damon Tobias (RM);
 Jesse Yow (CNH);
AOM: John Kieschnick (TX);
ACM: Sara Cunningham

Committee 4:

ADMINISTRATION & FINANCE

C: Don Fondow (MNN);
DP: **Vice chair:** John Wille (SW);
 Ken Lampe (MDS); Brian Saunders (IE);
VOM: Mike Ernst (EN); W. R. Rains (OK);
 John Zeile (PSW);
VL: George McAllan (SELC); Ronald Mischnick (WY);
 Mark Richeson (IN); Robert Smith (EA);
ACM: David Frank (MO); Jonathan Laabs (NI).

Committee 5:

SEMINARY AND UNIVERSITY EDUCATION

C: Kurt Schultz (SO);
DP: **Vice chair:** Ray Mirly (MO);
 Jim Baneck (ND); David Maier (MI);
VOM: Dan Eggold (IN); McNair "Tony" Ramsey (SO);
 Mark Schulz (NI); James Straw (OH);
VL: Herman Arends (MI); Rebecca Kieschnick (TX);
 Donal "Lucky" Pugh (RM);
AOM: Jonathan Dinger (NOW);
ACM: LuJuana Butts (AT).

Committee 6:

HUMAN CARE

C: David Benke (AT);
DP: **Vice chair:** Herbert Mueller, Jr. (SI);
 David Bueltmann (CI); Jim Keurulainen (NE);
VOM: Mark Hannemann (NEB); Benjamin Haupt (FG);
 Steve Hulke (NW); William Knippa (TX);
VL: John Hall (MDS); Diane Stelling (NI);
 Gene Svebakken (NI); Dennis Winter (IE);
ACM: Sheila Peterson (MNN).

Committee 7:

ECCLESIAL MATTERS

C: Lane Seitz (MNS);
DP: **Vice chair:** Paul Sieveking (IW);
 Richard Boche (WY); Dan May (IN);
VOM: Allan Buss (NI); Bill Lowrey (TX);
 Henry Simon (SE); Edward Trost (KS);
VL: R. Neely Owen (SE); Gene Schnelz (MI);
 Glenn Van Velson (NEB);
AOM: Randy Raasch (SW);
ACM: Rachel Klitzing (PSW).

Committee 8:

SYNOD STRUCTURE AND GOVERNANCE

C: Larry Stoterau (PSW);
SVP: **Vice chair:** David Buegler (OH);
DP: Joel Hoelter (NW); Bill Klettke (NJ);
 Paul Linnemann (NOW);
VOM: Ron Burcham (IW); John Gierke (MDS);
 Daniel Teller (NI);
VL: David Hegert (NE); David Schilling (NOW);
 Kent Warneke (NEB);
AOM: James Pragman (MNS);
ACM: Sally Hiller (SE).

Committee 9:

ELECTIONS

C: Russ Sommerfeld (NEB);
DP: **Vice chair:** Dan Gilbert (NI);
 Greg Walton (FG);
VOM: James Ertl (SO); Mark Kliewer (CNH);
 Daniel Torkelson (SW);
VL: Jane Duffy (EN); Dave Mellem (NW);
 Daniel Menze (MNN);
ACM: Wendell Robson (PSW).

Committee 10:

NOMINATIONS (ELECTED BY DISTRICTS)

(Committee 10 Legend: **C** = Chairman; **O** = Ordained Minister; **L** = Layperson).

C: Warren Schumacher (NOW);
O: **Vice chair:** Gerhard Michael, Jr. (FG);
 John Karle (SO); Ken Schurb (MO);
 Walter Tietjen (CNH); Steven Turner (IW);
 Waldemar Vinovskis (SELC); Dennis Voss (NW);
L: Judith Benke (AT); Kermit Brashears (NEB);
 James Carter (NI); Frank Craft (WY);
 Ernest Garbe (CI); Dennis Herman (IN);
 Gene Hollrah (OK); Michael Melchert (MNS);
 Bill Snow (SD).



2010 Convention Proceedings

CONVENTION SCHEDULE AS ADOPTED

(Note: Floor committee meetings were held July 9–10.)

Friday, July 9, 2010

1:30 5:50 Floor Committee Closed Meetings
Open Hearing for Synod Structure and Governance Floor Committee (#8)
(in General Assembly Theater on Level 3 of GRB Convention Center)

7:05 Baseball: Cardinals vs. Astros
(Individuals Purchase Tickets)

Saturday, July 10, 2010

9:00 Floor Committees 1–7 Open Hearings
(in Grand Ballroom Meeting Rooms of Hilton Americas-Houston Hotel)
Floor Committee 8 Open Hearing
(in General Assembly Theater on Level 3 of GRB Convention Center)

12:00 Lunch

1:00 Floor Committee Closed Meetings
(if necessary)

1:30 3:00 ALL Delegate Orientation
(in General Assembly Theater on Level 3 of GRB Convention Center)

4:00 5:30 Opening Convention Divine Worship with Holy Communion
(in Halls C and D of GRB Convention Center)
Host Congregation: Trinity Lutheran Church, Spring, Texas

6:30 ALL Convention Delegate Meal
(in Grand Ballroom of Hilton Americas-Houston Hotel)

Sunday, July 11, 2010

8:00 Service of Prayer

9:00 Preparation for Opening Business Session

9:10 Registration and Credentials Report

9:13 Convention Opening and Presentation of Gavel

9:16 Standing Rules

9:30 Convention Schedule

9:40 Bible Study Essay 1—Mr. Ted Kober
Focus: ONE People—*Forgiven ... through Christ*

10:10 President's Report (Part III)

10:40 Electronic Response System
—Getting Acquainted

11:00 Welcome and Greeting from Local Representative

11:10 Welcome and Greeting from Texas District

11:15 Synod Structure and Governance (#8)
Presentation

12:30 Recess

1:55 Call to Gather—Music

2:00 Devotion—Dr. William Diekelman
Theme: “My Grace Is Sufficient”

2:20 Synod Structure and Governance (#8)
Presentation with Q&A

5:50 Prayer

6:00 Recess

Monday, July 12, 2010

7:55 Call to Gather—Music

8:00 Devotion—Rev. Quentin Poulsen
Theme: “Overcoming Unforgiveness”

8:20 Synod Structure and Governance (#8)
(Convention Action or Q&A)

10:00 Bible Study Essay 2—Mr. Ted Kober
Focus: ONE People—*Forgiven to Forgive*

10:30 Synod Structure and Governance (#8)
(Convention Action or Q&A)

12:20 Honor Retired Missionaries

12:30 Recess

1:55 Call to Gather—Music

2:00 Devotion—Rev. Terry Tieman
Theme: “Three Simple Steps on How to Walk on Water”

2:20 Special Presentation

2:25 Minutes

2:35 Synod Structure and Governance (#8)
(Convention Action or Q&A)

3:30 LCMS: One People in Mission

3:40 Synod Structure and Governance (#8)
(Convention Action or Q&A)

5:45 Greetings: CPH
Dr. Bruce Kintz

5:50 Prayer

6:00 Recess

6:00 8:00 *Exhibitor Reception for Delegates*
(in Hall E of GRB Convention Center)

Tuesday, July 13, 2010

7:55 Call to Gather—Music

8:00 Devotion—Rev. David Andrus
Theme: “A Cancelled Debt”

8:20 Greetings: LWML
Mrs. Jan Wendorf

8:25 Synod Structure and Governance (#8)
(Convention Action)

10:00 Bible Study Essay 3—Mr. Ted Kober
Focus: ONE People—*Forgiven in the Family*

10:30 Synod Structure and Governance (#8)

12:00 Administration and Finance (#4)

12:30 Recess

1:55 Call to Gather—Music

2:00 Devotion—Dr. Ken Klaus
Theme: “Forgiven in the Family”

2:20 Minutes

2:30 Adoption of Slate for President

2:40 Balloting for President

2:50 Response from Newly Elected President

3:00 Adoption of Slate for First Vice-President

3:10 Balloting for First Vice-President

3:20 Adoption of Slate for Second through Fifth Vice-Presidents

3:30 LCMS: One People in Mission

3:40 Balloting for Second through Fifth Vice-Presidents (1st Ballot)

3:55 Omnibus Resolutions

4:15 Balloting for Second through Fifth Vice-Presidents (2nd Ballot)

4:25 Special Report—What A Way

4:30 Balloting for Second through Fifth Vice-Presidents (3rd Ballot)

CONVENTION SCHEDULE

4:35	Special Report—For the Sake of the Church
4:40	Balloting for Second through Fifth Vice-Presidents (Complete Balloting)
4:45	Nominations (#10) (for Secretary, Vice-President—Finance—Treasurer, and Board of Directors)
5:00	Theology and Church Relations (#3)
5:50	Prayer
6:00	Recess

Evening: Alumni Gatherings, Special Dinners, etc.

Wednesday, July 14, 2010

7:55	Call to Gather—Music
8:00	Devotion—Rev. Wayne Knolhoff Theme: “The Mark of the Christian Steward Is Love”
8:20	Video Greeting: ILLL Mr. Michael Onnen
8:25	Theology and Church Relations (#3)
9:30	Synod Structure and Governance (#8)
10:00	Bible Study Essay 4—Mr. Ted Kober Focus: ONE People— <i>Forgiven</i> in the Church
10:30	Seminary and University Education (#5)
11:30	Ecclesial Matters (#7)
12:30	Recess
1:55	Call to Gather—Music
2:00	Devotion—Dr. Yohannes Mengsteab Theme: “They Will Know ... Do You?”
2:20	Special Presentation
2:25	Minutes
2:35	Registration, Credentials, and Elections (#9) (Balloting for Secretary, Vice-President—Finance—Treasurer, and Board of Directors)
3:00	Nominations (#10) (All other boards and commissions)
3:40	Memorial Service Proclaimer: Dr. Glen Thomas
4:00	Administration and Finance (#4) (or Nominations #10, if required)
4:20	Administration and Finance (#4) (or Nominations #10, if required)
4:40	Administration and Finance (#4) (or Nominations #10, if required)
5:10	<i>Fan into Flame</i> Report
5:25	Special Presentation
5:30	Missions (#1)
5:50	Prayer
6:00	Recess

Evening: Chaplains Banquet; Fan into Flame Dinner

Thursday, July 15, 2010

7:55	Call to Gather—Music
8:00	Devotion—Dr. Shang Ik Moon Theme: “Our Heritage and Our Hope”
8:20	Recognize Former LCMS Officers; Partners; Guests; and U.S. Lutheran church leaders
8:25	Greetings: Thrivent Mr. Brad Hewitt
8:30	District and Congregational Services (#2)
9:30	Human Care (#6)
10:00	Bible Study Essay 5— Dr. Dien Ashley Taylor Focus: ONE People— <i>Forgiven</i> in the Community
10:30	Theology and Church Relations (#3)
11:30	Ecclesial Matters (#7)

12:30	Recess
1:55	Call to Gather—Music
2:00	Devotion—Dr. David Birner and Rev. John Mehl Theme: “Working Together with the Global Lutheran Missionary Community”
2:20	Minutes
2:30	Registration, Credentials, and Elections (#9) (Balloting for other Boards and Commissions, Boards of Regents, Entities)
3:30	LCMS: One People in Mission
3:40	Human Care (#6)
3:50	Registration, Credentials, and Elections (#9) (Balloting for other Boards and Commissions, Boards of Regents, Entities)
4:20	Seminary and University Education (#5)
5:20	Administration and Finance (#4)
6:00	Prayer Recess

Evening: President’s Reception

Friday, July 16, 2010

7:55	Call to Gather—Music
8:00	Devotion—Dr. Mark Schreiber Theme: “He’s Coming Home”
8:20	Registration, Credentials, and Elections (#9) (Balloting for other Boards and Commissions, Boards of Regents, Entities)
9:20	Missions (#1)
10:00	Bible Study Essay 6—Mr. Ted Kober Focus: ONE People— <i>Forgiven</i> — The Kiss of Peace
10:30	Seminary and University Education (#5)
12:00	Synod Structure and Governance (#8)
12:30	Recess
1:55	Call to Gather—Music
2:00	Devotion—Dr. Leo Sanchez Theme: “Living by the Spirit”
2:20	Minutes
2:30	Registration, Credentials, and Elections (#9) (Balloting for other Boards and Commissions, Boards of Regents, Entities)
3:00	LCMS: One People in Mission
3:10	Ecclesial Matters (#7)
3:40	Administration and Finance (#4)
4:30	Human Care (#6)
5:00	Synod Structure and Governance (#8)
5:20	Service of Reconciliation Proclaimer: Rev. Jotham Johann Jhang
6:00	Recess

Saturday, July 17, 2010

7:55	Call to Gather—Music
8:00	Devotion
8:20	Synod Structure and Governance (#8)
9:00	Theology and Church Relations (#3)
9:30	Ecclesial Matters (#7)
10:00	District and Congregational Services (#2)
10:15	Unfinished Business
10:45	Minutes
10:55	Registration and Credentials Report
11:00	Service of Sending
11:20	Adjournment

MINUTES OF THE CONVENTION

Opening Worship Service Saturday, July 10, 2010

Saturday Opening Worship Service

The opening worship service of the 64th Regular Convention of The Lutheran Church—Missouri Synod was held in the convention hall of the George R. Brown Convention Center in Houston, Texas. Under the theme “ONE People—*Forgiven*,” the service was hosted by Trinity Klein Lutheran Church of Spring, Texas, with Rev. Dr. Richard Noack presiding. The officers of the Synod, its district presidents, and area pastors participated in the service and distribution of the Sacrament.

The Rev. Dr. Gerald B. Kieschnick, President of the Synod, preached the sermon, emphasizing that offering forgiveness in Word and Sacrament is the business of the Church of Jesus Christ and the hallmark of the faith of the Synod. He spoke of beginning the convention “in awe and admiration of our great and gracious and forgiving God, thanking Him for His forgiveness He offers us through Christ, seeking forgiveness from those against whom we have sinned, and forgiving those who have sinned against us. Such is our duty. Such is our privilege. For we are one people—forgiven!”

Session 1 Sunday a.m.—July 11, 2010

Opening Worship

The Sunday morning Service of Prayer was led by Rev. Oscar Benavides, Executive Director of Lutheran Inner-City Network Coalition of Dallas, Texas, and Rev. Walter Waiser, Pastor of Peace Lutheran Church of Hurst, Texas. The service featured Scripture readings (Eph. 6:10–12; 1 John 1:8–9; Eph. 4:11–13; 2 Cor. 5:18–19; Acts 2:41; 4:4), opportunities for silent prayer, and hymns.

Committee 9: Registration, Credentials, and Elections

Following the Service of Prayer, President Gerald Kieschnick called on Committee 9: Registration, Credentials, and Elections for its initial report. Committee Chairman Russell Sommerfeld, President of the Nebraska District, first provided a brief introduction and explanation of the electronic voting system and then provided his committee’s initial Registration and Credentials Report:

Voting pastoral delegates	603
Voting lay delegates	592
Total voting delegates	1,195
Advisory delegates and other	371
Total registration	1,566

A motion introduced by the committee to adopt the Registration and Credentials Report was carried [Yes: 1,161; No: 10].



Secretary Raymond L. Hartwig

Call to Order

President Kieschnick, noting that a quorum was present, introduced Mr. Larry Lumpe, Executive Director of Concordia Historical Institute, for the presentation of the Synod’s historic gavel. After providing a brief history of Concordia Historical Institute leading up to the recent installation of compact shelving to increase storage capability and the construction of a new museum in the Synod’s International Center, he presented the gavel to the convention chairman for his use in opening the convention.

After noting the uniqueness and origin of the gavel, to be on display during the convention and also to be used to close the convention, President Kieschnick called the convention to order, “ready to conduct business in the name of the Father and of the Son and of the Holy Spirit,” also offering a brief prayer for the convention.

Special Standing Rules

After introducing the boards, commissions, and individuals seated near the podium and on the dais, President Kieschnick called the convention’s attention to the proposed Special Standing Rules (*Today’s Business [TB]*, pp. 12ff.). A motion was introduced to adopt the Special Standing Rules. During discussion, a motion was introduced to amend Special Standing Rule 13 by adding the following wording at the end of the standing rule: “When a member of the floor committee speaks in favor of a resolution, that shall be recognized as a ‘pro’ speech and will be followed by a ‘con’ speech. When a

member of the floor committee speaks against a resolution, it shall be recognized as a ‘con’ speech and will be followed by a ‘pro’ speech.” After discussion, a motion to call the question was carried [Yes: 1,115; No: 60] and debate was ended. The motion to amend Standing Rule 13 was then carried [Yes: 937; No: 244].

Discussion continued on the main motion to adopt the Special Standing Rules as amended. A motion was introduced to strike the present wording of Special Standing Rule 18 and replace it with a new standing rule: “Electronic communication devices are allowed as long as a device is silenced and does not disrupt the proceedings.” After discussion, the motion was defeated [Yes: 526; No: 655].

A delegate expressed an interest in introducing a motion to include in Special Standing Rule 10 the requirement that the number of persons on queue lists be shown on the video screen. The chair offered to check with the technical people regarding this possibility.

As discussion of the main motion resumed, a motion was introduced to call the question. Debate was ended [Yes: 1,050; No: 127], and the Special Standing Rules were adopted as amended [Yes: 1,083; No: 62].

Convention Schedule

The President called attention to the proposed Tentative Schedule (*TB*, pp. 4ff.) for the convention, and a motion was introduced to adopt the Tentative Schedule as presented. During discussion, a motion was introduced to amend the tentative schedule according to the proposed amendment printed on page 392 of *Today’s Business*: “I move to amend the convention schedule for Sunday, July 11, 2010, as follows:

9:40	Bible Study Essay 1—Mr. Ted Kober
10:10	President’s Report (Part III)
10:40	Electronic Response System—Getting Acquainted
11:00	Welcome and Greeting from Local Representative
11:10	Welcome and Greeting from Texas District
11:15	Adoption of Slate for President
11:25	Balloting for President
11:35	Response from newly elected President
11:45	Synod Structure and Governance (#8)

Furthermore, that the time originally allotted to the election of the President on Tuesday, July 13, 2010, be designated for ‘Synod Structure and Governance (#8).’”

After extended discussion, the chair called for a vote on closing debate (Special Standing Rule 17) on the proposed amendment. Debate was closed [Yes: 1,022; No: 155] and the proposed amendment to the convention schedule was defeated [Yes: 572; No: 608]. A motion to end debate on the main motion was adopted without further discussion, and the Convention Schedule as printed on pages 4–6 of *Today’s Business* was adopted [Yes: 928; No: 255].

Bible Study Essay 1

The chair introduced one of the two convention chaplains, Rev. Jotham Johann Jhang, Consultant for National Mission, LCMS World Mission, who introduced Bible Study Leader Ted Kober, President of Ambassadors of Reconciliation, who led the convention in its first Bible study, “ONE People—*Forgiven through Christ* ...” With Romans 5:6–11 as the primary text, he advocated including God in disputes between Christians, He having shown Christians how to resolve disputes, He having reconciled us to Himself. Stressing the importance of being beggars before God, bringing nothing of our own but clinging only to Jesus’ blood and righteousness, the study provided opportunity for delegates to divide into small groups to reflect on questions prompted by the Romans 5 passage.

President’s Report, Part III

In the third part of his report, President Gerald Kieschnick referenced a comment attributed to him regarding the Synod “not being his grandfather’s church,” using his report as an opportunity to clarify his words. He noted that he was speaking of the vastly different environment of the church today compared to his grandfather’s time and listed specific examples. He also stressed that he did not intend to say that anything should be changed concerning Holy Scripture and the Lutheran Confessions. He concluded by noting that the 64th Regular Convention of the Synod will be a pivotal event in the life of our church body. Decisions will be made that will determine the direction of the LCMS in years ahead. He expressed hope that the will and Spirit of God will be reflected in all decisions made, and that delegates will rededicate themselves to be ‘ONE People—*Forgiven*.’” [Part III of the President’s Report is printed in these *Convention Proceedings*.]

Electronic Response System

Committee 9 Chairman Russell Sommerfeld further acquainted the assembly with the electronic voting system, demonstrating how the system will work during the elections process.

Welcome and Greeting from Local Representative

Dr. Bruce Kintz, President and Chief Executive Officer of Concordia Publishing House, introduced Colonel Jeffrey N. Williams, flight engineer for NASA who orbited the earth more than 2,800 times and took more photographs than any other person from the Space Station. He welcomed convention attendees to Houston and its many attractions and provided a message to the assembly underscoring all of mankind’s utter dependence on the grace and forgiveness of God, forgiveness that is to be reflected toward one another.

Welcome and Greeting from the Texas District

Texas District President Ken Hennings brought greetings to the convention on behalf of his district, briefly alluding to his district’s many blessings and also its challenges as a result of huge population increases in recent years.

Committee 8: Synod Structure and Governance

The chair called on Synod Structure and Governance Committee Chairman Larry Stoterau, President of the Pacific Southwest District, to begin his committee's report to the convention. After a video introduction, he recalled the committee's activity since the regional gatherings and emphasized that the convention and the Synod are now approaching a crossroads. He structured his presentation around some of the questions that will be addressed by the committee, i.e., What is before us? How have we come to these crossroads? What have people told us? Which path will we take? Where will it lead? His presentation included personal testimonials from Rev. Ronald Burcham of Urbandale, Iowa, and Deaconess Sally Hiller, Executive Director for Congregational Outreach and District Operations of the Southeastern District.

Session 2**Sunday p.m.—July 11, 2010***Devotion*

The chair called on Rev. Dr. Glen Thomas, Executive Director of the Board for Pastoral Education and convention chaplain, to introduce First Vice-President William Diekelman as the devotion leader. Using as his text 2 Corinthians 12:9, Dr. Diekelman spoke of God's ability to fix brokenness, a power made perfect in weakness.

Committee 8: Synod Structure and Governance

Committee 8 Chairman Larry Stoterau continued his committee's introduction of its report to the convention, calling on Vice-President—Finance—Treasurer Tom Kuchta to speak regarding the “state of financial crisis” faced by the Synod and the financial impact of the committee's recommendations. He also called on Steven Trusty of Omaha, Nebraska, a first-time convention attendee, to speak in support of the committee's proposals.

Committee Vice-Chairman David Buegler, Fifth Vice-President of the Synod, joined Chairman Stoterau at the podium to review jointly the committee's report, its 38 resolutions clustered into five groups of resolutions according to topic (*TB*, p. 376). The remainder of the session was devoted to bringing the delegates up to date on the most recent changes to the committee's proposals and responding to questions and comments from the assembly. The first four of five clusters of resolutions were covered during the session.

Devotion

Session 2 was closed with a devotion by convention chaplain Glen Thomas, who offered petitions of intercession and thanksgiving prompted by prayer requests from the delegate assembly.

Session 3**Monday a.m.—July 12, 2010**

[Note: Prior to all sessions of the convention, special music by musicians from local congregations called the delegates

to opening devotions and convention business. Periodically throughout the course of the convention, the assembly also viewed “Red Chair Videos,” brief video presentations by members of the Council of Presidents recalling significant forgiveness moments in their lives and ministries.]

Call to Order and Morning Devotion

President Kieschnick called the assembly to order. Convention chaplain Glen Thomas introduced the morning devotion leader, Rev. Quentin G. Poulson, Director of Mission and Education Networking for the LCMS Board for Black Ministry Services. His meditation, “Walking Together in Love,” based on Ephesians 4:29–5:32, spoke of the walk of Christians as a wonderful walk—but also a walk that Christians must continue to work at, a walk especially not easy when forgiveness is necessary, a walk empowered by God as He sends Christians out into the world to share His love with others.

After tending to several housekeeping matters, the chair asked the assembly to decide whether to continue the committee presentation and Q and A sessions or to move forward with consideration of the resolutions proposed by Committee 8. By a vote of 647 to 467, the assembly determined to move forward with the resolutions.

Committee 8: Synod Structure and Governance

Committee 8 Chairman Larry Stoterau presented Res. 8-18 (*TB*, pp. 147f.), read in its entirety by a member of the committee and introduced for consideration. Early in the discussion, a motion was introduced to amend the resolution by deleting the words “rather than simply serving as a culture of voting power or legislation” from lines 7–8 on page 148. The committee agreed to accept the deletion as a friendly amendment. After further discussion and response by the committee to questions, the chair inquired of the assembly whether it was ready to terminate debate (Special Standing Rule 7). Debate was terminated [Yes: 912; No: 495]. Res. 8-18 as amended was not adopted, failing to receive the required two-thirds vote [Yes: 680; No: 495].

Registration Report

The chair asked for a registration report from Committee 9: Registration, Credentials, and Elections. Committee Chairman Russell Sommerfeld provided the following updated report:

Voting pastoral delegates	597
Voting lay delegates	<u>599</u>
Total voting delegates	1,196
Ordained advisory delegates	42
Commissioned advisory delegates	114
Official representatives	120
Special advisory delegates	9
Others	<u>110</u>
Total	395

A motion to adopt the updated report was introduced and carried [Yes: 1,147; No: 11].

Committee 8: Synod Structure and Governance

Committee 8 Chairman Stoterau introduced Res. 8-08A (*TB*, pp. 381ff.). At one point during the discussion that followed, the chair asked the assembly whether a particular response from the floor committee was to be considered a “pro” speech. The assembly responded in the negative [Yes: 356; No: 803] and discussion continued. An amendment was introduced to insert “who shall be a minister of religion–ordained” after the word “(CMO)” in line 46, page 382. After discussion, a motion was introduced that terminated debate [Yes: 1,078; No: 96] and the motion to amend was also carried [Yes: 636; No: 539]. Discussion continued on Res. 8-08A as amended. A motion to terminate debate failed to receive the required two-thirds vote [Yes: 735; No: 390] and discussion continued until the chair announced the Orders of the Day.

Bible Study Essay 2

Bible Study leader Ted Kober began Part 2 of his Bible study by addressing the comment “I can’t forgive.” He reflected on Ephesians 4:29–5:2 and invited small-group discussions of the question “When must I forgive?” in light of 1 John 1:9; Acts 2:38; Matthew 26:26–28; Romans 5:8; John 19:30; Genesis 3:15; Ephesians 1:4; and John 3:16–18. He reminded the assembly that withholding forgiveness is contrary to our Lord’s Prayer and to scriptural instruction and separates us from God. Forgiveness requires the miracle of God in our lives, the miracle of His forgiveness of our sins, a very costly gift of His grace that cost Him the suffering and death of His only Son. But it is the gift that can, when our eyes are fixed on Jesus, overcome “unforgiveness,” which he illustrated from personal experiences. Forgiveness is a gift that is for everyone, a gift that is not conditional, a gift that is to be shared.

Committee 8: Synod Structure and Governance

When Committee 8 Chairman Larry Stoterau returned to the podium, discussion of amended Res. 8-08A resumed. A motion to amend lines 44 and 49 on page 382 by replacing “four” with “three” in two locations was accepted by the committee as a friendly amendment. The committee also agreed to strike lines 37 and 38 on page 383 as an unintentional duplication. When an amendment was introduced to remove the entire third resolve on page 382 (lines 41–44), the committee again expressed its willingness to accept the change as a friendly amendment, also deleting mention of Bylaws 3.4.1–3.4.1.4 in the list of bylaws following the first resolve. As discussion on amended Res. 8-08A continued, a motion was introduced to suspend the rules in order to allow for the requirement of a two-thirds vote for this resolution. The motion being not debatable and itself requiring a two-thirds vote, the question was put to the assembly and was not carried [Yes: 611; No: 566]. This was followed by the introduction of a motion to amend the resolution by replacing line 48 on page 382 with the wording proposed as bylaw language on lines 36–37 on page 429 of *Today’s Business*. After discussion, an amendment to

the amendment was offered to insert the words “who shall be a minister of religion–ordained” after the words “chief mission officer” in the proposed amendment on page 429. After the chair observed that the latter amendment would not be necessary because of the amendment already made to line 46 on page 382, discussion continued on the initial motion to amend until debate was terminated [Yes: 1,083; No: 87]. In the vote that followed, the motion to amend by replacing the words in line 48 of page 382 was not carried [Yes: 490; No: 677]. Discussion resumed on Res. 8-08A as amended until the allotted time for debate had expired. The chair called the question to terminate debate [Yes: 798; No: 370], and debate was ended. In the vote that followed, Res. 8-08A was adopted as amended [Yes: 613; No: 568].

Res. 8-36 (*TB*, p. 388) was introduced by the committee as an “enabling resolution.” It was adopted after brief discussion [Yes: 1,053; No: 99].

Res. 8-15 (*TB*, p. 146) was introduced by the committee after striking the words “and Res. 8-16 requires regional representation on the Board of Directors” in line 9 and the words “the Board of Directors” in line 13. It was also noted that the reference to Res. 8-08 in line 8 should read “8-08A.” The committee also called attention to page 427 of *Today’s Business*, the chart at the top of the page providing information regarding the regions that are being proposed. After discussion and provision of additional information by the committee, a motion to terminate debate was carried [Yes: 811; No: 301], after which Res. 8-15 was adopted as changed [Yes: 713; No: 458].

The committee introduced Res. 8-09 (*TB*, p. 142), noting that references to “quadrennial” throughout the resolution and related bylaws should be changed to “triennial.” During discussion, a substitute motion to replace all references to “mission and ministry” with the words “doctrine and unity” was proposed. The assembly declined to consider the substitute motion [Yes: 494; No: 657]. Following further discussion, a motion to terminate debate was carried [Yes: 842; No: 319] and Res. 8-09 was adopted [Yes: 781; No: 380].

Res. 8-14A (*TB*, p. 428) was introduced by the committee, clarifying that this resolution would be implemented in preparation for the 2013 convention of the Synod. Question was raised regarding the need to state that fact in the resolution itself. After considering several ways to do so, the committee agreed to take back the resolution for its further attention.

Res. 8-17 (*TB*, p. 147) was introduced by the committee, but the Orders of the Day were called by the chair before discussion could begin.

Special Recognition

President Kieschnick introduced to the convention President Michael Semmler of the Lutheran Church of Australia, accompanied by his wife, Christine.

President Kieschnick named the 2010 LCMS Missionary Veteran Honorees and called those present at the convention forward in recognition of their distinguished service in the Lord’s harvest:

Rev. Dr. Rudolph and Mrs. Ramona Blank (Venezuela; Hispanic Institute of Theology)
 Rev. Dr. James and Mrs. Barbara Dretke (Nigeria; Ghana; Kenya; Zwemer Institute)
 Rev. Kenneth and Betty Greinke (Nigeria; Board for Mission Services; LCMS World Mission Staff)
 Rev. Dr. Roland and Mrs. Mary Helen Miller (India)
 Rev. Dr. Henry and Mrs. Phyllis Rowold (Taiwan; Hong Kong; St. Louis; and Greater China)
 Rev. James and Mrs. Jane Vehling (Japan)

The President thanked them for their example, service, and dedication and called them “heroes” for their faithful service.

Session 4

Monday p.m.—July 12, 2010

Call to Order

President Kieschnick called the assembly to order and invited convention chaplain Jotham Johann to introduce devotion leader Dr. Terry Tieman, President and Executive Director of Transforming Churches Network and National Director of Mission Revitalization for the LCMS. His message, “Three Simple Steps on How to Walk on Water,” was based on Matthew 14:22–32. He proposed that for those like Peter in this text, who didn’t stand around but decided to walk on water, there are three simple steps: You have to get out of the boat (whatever you are afraid of), you need to want to make a difference with your life, and, like Peter, you have to be willing to be reckless and actually do it rather than just talk about it.

Special Presentation

Following his devotion, Dr. Tieman shared how God has used Transforming Churches Network’s mission revitalization process to bless Our Savior Lutheran Church of Plantation, Florida (represented in person by Rev. Edwin Nicklas and Mrs. Jane Nicklas) and Tallmadge Lutheran Church of Tallmadge, Ohio (represented by Rev. Dr. David Zachrich and Mr. Wayne Schneider).

Minutes

Attention was called to the minutes of Sessions 1 and 2 of the convention (*TB*, pp. 441ff.). The minutes were adopted as printed.

Committee 8: Synod Structure and Governance

Committee 8 Chairman Stoterau recalled the convention’s attention to Res. 8-17 (*TB*, p. 147) and discussion continued from the previous session. An amendment to add the words “two months prior to the convention” to the end of the first resolve (line 32) was received by the committee as a friendly amendment. When an amendment was proposed to change the words “three” to “five” (line 30) and “two” to “four” (line 38), the chair ruled this to be a substitute motion, which the assembly determined not to consider [Yes: 337; No: 778]. As discussion on the resolution resumed, an amendment was

proposed to strike the words “two of the delegates to the previous convention from” from lines 34–35. During discussion of the amendment, an attempt to amend the amendment was ruled out of order. When debate was ended [Yes: 871; No: 295], the motion to amend was not carried [Yes: 319; No: 833]. As discussion continued on Res. 8-17, the committee noted the need to correct a bylaw reference in line 44 to read “3.12.2–3.12.2.3.” An amendment printed on page 392 of *Today’s Business* was proposed. The chair’s ruling that this constituted a substitute motion was upheld by the assembly [Yes: 964; No: 182]. The assembly voted not to consider the substitute motion [Yes: 260; No: 904]. When discussion of the resolution resumed, an amendment was proposed that was related to line 13 on page 237 of *Today’s Business*, striking the word “President” and inserting a new paragraph (b) beginning on line 17. The proposed amendment was withdrawn after concern was expressed by the Commission on Constitutional Matters. A motion to cease debate was then carried [Yes: 1,024; No: 141], and Res. 8-17 was adopted as amended [Yes: 749; No: 419].

The committee was able to introduce Res. 8-13, “To Elect the First Vice-President” (*TB*, pp. 144f.) and clarify that the resolution would not go into effect until the 2013 convention before the Orders of the Day were called by the chair.

LCMS: One People in Mission

LCMS World Mission Executive Director Tom Zehnder reintroduced Pastor Ed Nicklas of Our Savior Lutheran Church of Plantation, Florida, to tell more of his congregation’s story of mission revitalization as it learned new ways to do ministry and to live out its vision statement: “Serving Christ—Serving Others—Changing Lives.”

Committee 8: Synod Structure and Governance

The convention continued its consideration of Res. 8-13 (*TB*, pp. 144f.). When an amendment was introduced to add a resolve “that upon the election of the president-elect, he be permitted to delete one name from the list of 20 names nominated for the position of First Vice-President,” this was ruled by the chair to be a substitute motion. After the assembly agreed that this was a substitute motion [Yes: 751; No: 348], it declined to consider the motion [Yes: 282; No: 871]. An amendment to add the words “at least one of whom shall be taken from the top five nominees” to the end of the first resolve (line 54) was introduced. A motion to cease debate on the amendment before any debate was not carried [Yes: 714; No: 458]. In the discussion that followed, an amendment to the amendment was introduced to change the word “one” in the amendment to “two.” After discussion, a motion to terminate debate carried [Yes: 1,044; No: 111] and the motion to amend the amendment carried [Yes: 696; No: 477]. Discussion followed on the now-amended motion to amend. After a motion to cease debate was carried [Yes: 1,076; No: 86], the amended motion to amend was carried [Yes: 841; No: 335].

As discussion of amended Res. 8-13 continued, an amendment was proposed to add the words “be given the opportunity if he chooses” in place of the word “required” in line 53. After discussion, a motion to cease debate was carried [Yes: 1,084; No: 71] and the proposed amendment was defeated [Yes: 282; No: 877]. After further discussion, a motion to terminate debate was carried [Yes: 1,041; No: 140] and Res. 8-13 was adopted as amended [Yes: 597; No: 567].

The committee reintroduced Res. 8-14A (*TB*, pp. 428f.), adding a new resolve at line 43: “*Resolved*, That the implementation of the regional elections of the vice-presidents begin with the next regular convention of the Synod.” The committee also replaced the words “with coordination through” with “and” in line 29 on page 428 and changing the word “from” to “of” in line 33 on page 428 and line 1 on page 429. During discussion, the committee also accepted an amendment to strike the word “primarily” from line 15 as a friendly amendment. An amendment was proposed to remove the now third-last resolve (lines 41 and 42 on page 428) along with like references in the bylaws. After extensive discussion and the provision of detailed information by the committee upon request of the chair with the support of the convention [Yes: 755; No: 362], a motion to terminate debate was carried [Yes: 1,069; No: 82], and the motion to amend was also carried [Yes: 686; No: 477]. As discussion of the amended resolution continued, an amendment was proposed to strike the words “regions to which they are adjacent” in line 35 and replace them with the words “region as a whole which the Board of Directors and Council of Presidents deem appropriate.” The committee agreed to this change as a friendly amendment. A motion to amend lines 31 and 56 by replacing “confirmed membership information” with “number of congregations” was introduced and discussed before a motion terminated debate [Yes: 1,088; No: 64], and the motion to amend was carried [Yes: 899; No: 254]. Discussion of the amended resolution continued until time elapsed and the question was called to end debate. Debate was ended [Yes: 916; No: 256], and Res. 8-14A was adopted as amended [Yes: 611; No: 571].

Greetings

The chair called on Dr. Bruce Kintz, President and Chief Executive Officer of CPH, to bring greetings. He reported that the publishing house’s slogan, “listening, responding, and providing,” has resulted in needed change. He encouraged the delegates to visit the Website to see the cutting edge that CPH strives to maintain, also encouraging the use of CPH VBS materials and a visit to the CPH convention booth.

Prayer and Recess

Before inviting convention chaplain Jotham Johann to lead in closing prayer, President Kieschnick announced the receipt of paperwork from the Vietnamese government for the LCMS to operate the only Christian school in Vietnam, to which the assembly responded by rising to sing the Common Doxology.

Session 5

Tuesday a.m.—July 13, 2010

Call to Order/Morning Devotion

President Gerald Kieschnick called the assembly to order and invited convention chaplain Glen Thomas to introduce the morning devotion leader, Rev. David Andrus, Executive Director of the Lutheran Blind Mission Society. Luke 7:42 served as the text for his meditation, “A Cancelled Debt.” Using his own physical impairment to identify with those not entirely accepted by society, like the woman in the text, he reminded the convention that, despite the hardships that life may hold, we are accepted by Jesus and His Church just as we are. It remains for us to share that love and to love all, even those often not accepted by society.

Greetings: LWML

Lutheran Women’s Missionary League President Jan Wendorff brought greetings to the convention “in the name of Jesus, who has forgiven us our sins and empowers us to truly be one people—forgiven.” She noted that the LWML will observe its “70th birthday” in two years, and led the assembly in reciting the words of the league’s vision statement and primary target statements. She also called attention to some of the league’s activities, to the many resources available on the league’s Web site and in its publications, and to its ever-present but newly designed mite box.

Committee 8: Synod Structure and Governance

Committee 8 Chairman Larry Stoterau called attention to Res. 8-16A, “To Ensure Regional Representation on the Board of Directors” (*TB*, pp. 385f.). After its formal introduction by the committee, Board of Directors Chairman Donald Muchow spoke of the responsibilities of the Board of Directors. During discussion of the resolution, a motion to amend line 28 (p. 386) by changing “14” to “15,” to amend line 30 by replacing “two ministers of religion—ordained elected at-large from the Synod” with “five ministers of religion—ordained, one elected from each of the five designated geographical regions,” to amend line 32 by deleting it in its entirety; and to amend Bylaw 3.3.5.1 (p. 242) by inserting the words “elected by the Synod” after “layperson” in line 50. During discussion of motion to amend, an amendment to the amendment was proposed, changing “five” to “three” in line 30, and changing “one” to “two” in line 31. This motion was declared not in order by the chair because it was not a proper amendment of an amendment. After further discussion of the motion to amend, a motion to terminate debate was carried [Yes: 1005; No: 140]. The motion to amend failed [Yes: 372; No: 792]. As discussion resumed, an amendment was introduced to change “two” to “one” in line 39 (p. 386). After brief discussion, a motion to terminate debate was carried [Yes: 819; No: 294], and this motion to amend was also defeated [Yes: 230; No: 898]. A motion to terminate debate on the main motion (Res. 8-16A) was carried [Yes: 890; No: 258] and Res. 8-16A was adopted as presented [Yes: 760; No: 402].

Res. 8-39, “To Appoint the Vice-President–Finance—Treasurer” (*TB*, p. 470), was introduced by the committee. During discussion that followed, an early motion to terminate debate failed [Yes: 644; No: 500] before a motion was introduced to amend line 16 by deleting the words “and with the concurrence of.” After brief discussion of the proposed amendment, a motion to terminate debate carried [Yes: 972; No: 134], and the motion to amend was defeated [Yes: 489; No: 625]. Time for discussion having elapsed, the chair asked the assembly whether it was ready to vote on the main motion. Debate was ended [Yes: 925; No: 216], and Res. 8-39 was adopted without amendment [Yes: 576; No: 534].

Res. 8-02, “To Restore Circuits to Their Primary Purpose” (*TB*, pp. 133f.), was introduced by the committee. Before discussion was begun, the committee made several changes to the proposed resolution. Bylaw “5.2” on line 31 (p. 134) was changed to “5.2.1”; lines 27–29 were deleted; and the words “and all changes to ‘ministers of religion–ordained’ and ‘ministers of religion–commissioned’ terminology throughout the *Handbook*” were deleted from the final resolve. During discussion, an amendment to delete the numbers “5.1” and “5.3” was introduced and discussed. The Orders of the Day were called by the chair, who asked the committee to return with this resolution with proposed changes to address concerns raised during its discussion.

Bible Study Essay 3

Under the theme “ONE People—*Forgiven* through Christ to Forgive in the Family,” Bible study leader Ted Kober pointed out that Jesus forgave specifically, directly, and personally, as He demonstrated with the woman who entered Simon’s house to anoint His head and feet (Luke 7:40–48). So also is our forgiveness from God and should be the forgiveness we offer to the members of our families, not to be taken for granted, but offered specifically, directly, and personally. This lesson was reinforced by video presentations and small-group discussions of Psalm 32:3–5; Proverbs 28:13; and James 5:16. “God Forgives You, and So Do I” are important words to share with our family members, specifically, directly, and personally, for “Reconciliation Is Urgent Business!”

Committee 8: Synod Structure and Governance

Res. 8-30A, “To Amend Article VI” (*TB*, pp. 389f.), was introduced by the committee after deleting the word “substitute” in the title and deleting the words “the amending of Article VI for the sake of clarification and affirmation be postponed until” in line 22 (p. 390) and inserting new wording, “the results of the study and any recommendations be presented to.” An amendment was proposed to add the words “and our two seminaries” in line 10 after the word “Matters,” accepted by the committee as a friendly amendment. Overture 8-16 (*CW*, p. 227) was offered as a substitute motion, questioned by the chair because it addresses a number of Articles of the Constitution yet to be addressed by resolutions of the floor committee. When the chair suggested continuing with Res. 8-30A, the maker of the substitute motion did not agree.

The convention was asked if it wished to consider the substitute motion, and the convention declined [Yes: 527; No: 573]. As discussion of Res. 8-30A resumed, an amendment was proposed to delete the second-last resolve on lines 25–27 (p. 390). During the discussion that followed, the committee suggested adding the words “if such clarifying amendment be deemed appropriate” at the end of the resolve as a solution. The amendment proposal was withdrawn. During further discussion, an amendment was proposed to line 14, deleting “of Article VI” and inserting the words “all the proposed changes to the Preamble and any articles of our Synod’s Constitution” after the words “study of.” The chair proposed that the Commission on Constitutional Matters look at this proposal to determine whether it would indeed impact the right of the convention to look at further constitutional amendment proposals. The matter was laid on the table without objection from the assembly.

Res. 8-07, “To Study Future District Function and Configuration” (*TB*, pp. 137ff.), was introduced by the committee after making a change to line 19 on page 139, deleting the word “individual” and replacing it with “rostered.” An immediate motion introduced to end debate was defeated [Yes: 468; No: 635]. During discussion, an amendment was proposed to change “15” to “19” on line 16 (p. 139) and to add in line 26 an additional bullet “One representative from the Atlantic, Eastern, New England, and New Jersey districts as appointed by their district presidents.” A motion to end debate on the motion to amend was carried [Yes: 983; No: 143], and the motion was defeated [Yes: 372; No: 752]. An amendment to change “15” to “16” in line 16 (p. 139) and to delete line 24 and replace it with “The district presidents of the non-geographic districts” was introduced for discussion. A motion to end debate carried [Yes: 978; No: 146], and the motion to amend was defeated [Yes: 474; No: 663]. As discussion returned to the main motion, the chair announced that he would honor the interest of the presidents of the non-geographic districts to speak after two additional “pro” and two additional “con” speakers. A proposed amendment to replace lines 1–2 on page 139 with the new wording “Recommendations to improve efficiency and coordination between the Synod and districts and among the districts, including possible changes in the number and configuration of districts” was accepted as a friendly amendment. A motion was introduced to amend line 9 (p. 139) by replacing the words “the Atlantic, Eastern, New England, and New Jersey districts” with “one district from each of the five regions.” Debate was terminated [Yes: 868; No: 252] and the motion to amend was defeated [Yes: 234; No: 923]. After the convention heard from the presidents of the non-geographic districts, debate was ended [Yes: 1,041; No: 113], and Res. 8-07 was adopted as changed [Yes: 693; No: 474].

Committee 4: Administration and Finance

The chair called on Committee 4: Administration and Finance to begin its report. Committee Chairman Donald

Fondow, President of the Minnesota North District, called attention to Res. 4-05, "To Revise Convention Election Process" (*TB*, pp. 73–74), which was formally introduced by his committee. After reference to the "Vice-President–Finance—Treasurer" was deleted from line 9 (p. 74) and after brief discussion, Res. 4-05 was adopted as changed [Yes: 827; No: 230].

Res. 4-01A, "To Lead Districts and Synod in a Stewardship Renaissance" (*TB*, p. 363), was introduced by the committee. A motion to amend line 28 by adding "and gospel-centered" before the word "stewardship" was accepted by common consent. After brief discussion, a motion to end debate was carried [Yes: 1,036; No: 96], and Res. 4-01A was adopted as changed [Yes: 1,005; No: 131].

Res. 4-02, "To Address Corporate Synod's Financial Crisis" (*TB*, pp. 71ff.), was introduced by the committee. After brief discussion, a motion to end debate was carried [Yes: 954; No: 149], and Res. 4-02 was adopted as presented [Yes: 869; No: 270].

Res. 4-03, "To Broadly Communicate the Statement of Financial Position of LCMS" (*TB*, p. 72), was introduced by the committee. After brief discussion, debate was ended [Yes: 1,075; No: 61], and Res. 4-03 was adopted as presented [Yes: 1,108; No: 32].

Res. 4-17, "To Address Student Indebtedness" (*TB*, pp. 363f.), was introduced by the committee. A motion to amend line 6 on page 364 by adding "beginning in the first year" after "stewardship" was accepted as a friendly amendment by the floor committee. Debate ended with the calling of the Orders of the Day.

Session 6 Tuesday p.m.—July 13, 2010

Call to Order/Opening Devotion

President Kieschnick called the session to order. Convention chaplain Glen Thomas introduced Rev. Dr. Ken Klaus, Speaker of the International Lutheran Laymen's League. The theme of his devotion, based on Luke 7:29, was "One People—Forgiven in the Family." He spoke of the smallness of his world and of life in his family when he was young, comparing it to the family relationship of the woman in the text with her critics. Her family (by the blood of Abraham) didn't give her what families usually do: a blessing and prayer and encouragement. He reminded that we are family and don't always treat each other well either. We need to do what families do under the forgiveness we have received in Christ. Families stand up against their enemies, and if they go down, they go down together. The outside world and church is waiting to see this family, the LCMS, come together and stand together.

Minutes

The chair called attention to the minutes for Sessions 3 and 4, printed on pages 475–79 of *Today's Business*. Secretary Raymond Hartwig noted one change in the registration report

provided early in Session 3, which should have read "395" instead of "386." The minutes were approved as corrected.

Adoption of Slate for President

The chair called for the projection of the slate of candidates for President. A motion to ratify the slate was introduced and carried [Yes: 1,168; No: 3] without discussion. The chair called on the chairman of Committee 9 for the following report:

Voting pastoral delegates	596
Voting lay delegates	<u>598</u>
Total voting delegates	1,194
Advisory ordained delegates	42
Advisory commissioned delegates	115
Official representatives	121
Special advisory	9
Others	<u>102</u>
Total nonvoting	389

After a motion to adopt the report was carried [Yes: 1,176; No: 7], Committee Chairman Russell Sommerfeld provided additional instructions for the use of the electronic voting system. The chair asked convention chaplain Jotham Johann to offer a prayer as the assembly prepared to begin the election process.

Election of President

After the slate of candidates for the office of President was adopted by the convention and the vote was taken, the results of the first ballot for the election of the President of the Synod:

Carl Fickenscher II	5
Daniel Gard	1
Matthew Harrison	643
Gerald Kieschnick	527
Herbert Mueller	8

Matthew Harrison was declared elected. The chair asked Matthew Harrison to come to the podium to speak to the assembly. The President-elect described himself as a sinner who will work hard for unity in the Synod on the basis of Scripture alone. He also spoke of his great honor to stand before the convention, which he commended for how it has gone about its business.

President Kieschnick, in turn, expressed his appreciation for the cooperation he has received during the nine years of his service to the Synod, reserving special thanks for his wife, Terry, and the remainder of his family. He spoke of the privilege of service and prayed God's blessing upon this beloved church body.

As the convention prepared for the next election, a delegate asked that the minutes reflect the support of the entire convention for the newly elected president, as demonstrated by a standing ovation. The convention also gave thanks for the dedicated service of President Kieschnick by singing the Common Doxology.

Election of First Vice-President

The chair called attention to the list of candidates for First Vice-President. It was noted that, according to bylaw, when a name is removed from the slate because of election to the office of President, the name of the candidate receiving the next highest number of nominating votes is added—in this case, the name Daniel Preus.

After the slate of candidates was adopted by the convention and convention chaplain Glen Thomas led the convention in prayer, the result of the first ballot for First Vice-President:

William Diekelman	339
Herbert Mueller	631
Daniel Preus	82
Jeffrey Schrank	64
Wallace Schulz	81

Herbert Mueller was declared elected. A question was raised regarding a discrepancy between the number of votes cast and the number of voting delegates reported registered. The chair noted that the discrepancy would not be of such consequence as to affect the election.

Election of Other Vice-Presidents

Before taking up the matter of the election of Vice-Presidents two to five, the chair asked for the personal privilege of inviting Mrs. Kieschnick to the podium. She expressed thanksgiving for the many prayers and kindnesses over the past nine years and for the opportunity she had to serve alongside her husband. The convention responded with a standing ovation.

As the slate of candidates for the election of vice-presidents two to five was displayed, a motion to adopt the slate was carried. The Elections Committee chairman led the assembly in further training of the electronic voting system for its use for multiple-position ballots. Convention chaplain Jotham Johann offered a prayer before the balloting was begun.

The results of the three subsequent ballots for Vice-Presidents two to five:

David Adams	349	514
Victor Belton	356	453
Luther Brunette	85	
David Buegler	461	567 568
Carl Fickenscher II	142	
Daniel Gard	60	
Paul Maier	523	677 (declared elected Third Vice-President)
Scott Murray	343	548 571 (declared elected Fifth Vice-President)
Dean Nadasdy	387	499
John Pless	48	
Clint Poppe	77	
Daniel Preus	451	600 (declared elected Fourth Vice-President)
J. A. O. Preus	175	
Lawrence Rast	73	
Wallace Schulz	307	
Harold Senkbeil	96	
Dean Wenthe	148	
John Wohlrabe Jr.	548	737 (declared elected Second Vice-President)

Special Report—One People One Mission

LCMS World Mission Executive Director Tom Zehnder introduced Rev. Dustin Rappe, church planter and pastor of Cross of Christ Lutheran Church in Aurora, Colorado, who described his congregation's outreach efforts among people who have not been in church for a long time.

Omnibus Resolutions

The chair called attention to Omnibus Res. A (*TB*, p. 47) and called on a member of the Commission on Constitutional Matters (CCM) to explain how omnibus resolution referrals will be handled in those cases where referred-to boards and commissions no longer exist. A CCM representative reported that omnibus resolutions will be referred to the most appropriate board. After Omnibus A was formally introduced, a motion to amend the resolution by withdrawing Ov. 1-06, "To Provide Exclusively Lutheran Theological Training for Missionaries," was introduced. After discussion, a motion to end debate was carried [Yes: 981; No: 162], after which the motion to amend also carried [Yes: 586; No: 570]. A motion to amend Omnibus A by removing Ov. 4-06, "To Establish KFUO Endowment Funds for Seminary Tuition," was introduced. After brief discussion, the motion was defeated [Yes: 230; No: 907]. The chairman of Floor Committee 6 reported that Ov. 6-05, "To Report Promptly the Deaths of Faithfully Departed Soldiers of the Cross," has been withdrawn by his committee and should be deleted from Omnibus A. A motion to amend Omnibus A by removing Ov. 1-11, "To Ask CTCR and Seminaries to Evaluate Transforming Churches Network," was introduced and discussed. A motion to end debate was carried [Yes: 1,028; No: 103], and the motion to amend was defeated [Yes: 492; No: 665]. A motion to terminate discussion on Omnibus Res. A was carried [Yes: 1,004; No: 165], and the resolution was adopted as amended [Yes: 1,077; No: 93].

Special Report—“What a Way”

L. Dean Hempelman, former executive director of the Board for Pastoral Education, stressed the need for the recruitment of church workers, warning of tragic consequences in the future if more is not done today. Mr. Dick Vie provided a progress report on the "For the Sake of the Church" campaign.

Committee 10: Committee for Convention Nominations

Committee for Convention Nominations Chairman Warren Schumacher prepared the assembly for the floor nominations process, calling attention to Special Standing Rule 25 (*TB*, pp. 14f.). He then presented the slate for Secretary (*Biographical Synopses*, p. 29), and the chair called for any further nominations. None were offered.

Chairman Schumacher then called attention to the slate of candidates for Board of Directors elections (*Biographical Synopses*, pp. 30ff.), and the chair called for further nominations. Two nominations were offered, Rev. Rick R. Milas and Rev. Michael L. Kumm. Later in the session, these names

were formally added to the Board of Directors slate by formal motions to amend the slate.

Committee 3: Theology and Church Relations

Committee 3 Chairman Jon Diefenthaler, President of the Southeastern District, called attention to Res. 3-01A, “To Command ILC and Task Force Statements as Responses to the 2009 ELCA Churchwide Assembly Actions” (*TB*, pp. 424f.). He invited CTCR Executive Director Joel Lehenbauer to speak of the work of the specially appointed task force to address this matter. Samuel Nafzger added words regarding the International Lutheran Council statement in this regard (*CW*, p. 66). After Res. 3-01A was formally introduced, a motion to call the question followed immediately and was carried [Yes: 907; No: 228]. The resolution was adopted as presented [Yes: 1,133; No: 35].

Res. 3-02A, “To Support Confessional Lutheranism at Home and Abroad” (*TB*, pp. 359f.), was introduced by the committee. Again, debate was quickly terminated [Yes: 814; No: 336], and the resolution was adopted as presented [Yes: 1,093; No: 61].

Res. 3-03, “To Cooperate in Externals with Theological Integrity” (*TB*, pp. 65f.), was introduced by the committee. After brief discussion, a motion to terminate discussion did not carry [Yes: 727; No: 420], and discussion continued. An amendment was introduced to delete the words “the next convention” in line 46 (p. 66) and replace them with the words “July 13, 2011.” After discussion of the proposed amendment, a motion to end debate on the motion to amend was carried [Yes: 932; No: 209], and the amendment was adopted [Yes: 783; No: 359]. After further discussion of the resolution as amended, a motion was introduced to consider Ov. 3-05 (*CW*, p. 166) as a substitute resolution. The assembly declined to consider the substitute [Yes: 495; No: 653]. Discussion of Res. 3-03 will continue when Committee 3 next reports.

Session 7

Wednesday a.m.—July 14, 2010

Call to Order/Opening Devotion

President Kieschnick called the convention to order and asked convention chaplain Glen Thomas to introduce the morning devotion leader, Rev. Wayne Knolhoff, LCMS Director of Stewardship Ministry. Prompted by 1 John 4:19–21, the theme of his devotion was “The Mark of the Christian Steward Is Love.” He reminded the convention that the word *love* has many meanings and applications, but God’s love is above all, for it describes His very being, observed in His creation and our redemption and sanctification. So also our stewardship should include all that we do, centered in love, the mark of Christian stewardship—love for God and love for fellow men.

Video Greeting: ILLL

Mick Onnen, President of the International Lutheran Laymen’s League, brought greetings to the convention via video. He spoke of the pride the ILLL holds as an auxiliary of

the LCMS and spoke of many of the ministries of the league, including its 80 years of preaching ministry by Lutheran Hour speakers. With current Lutheran Hour Speaker Rev. Ken Klaus retiring, a search is underway for the next speaker.

Committee 3: Theology and Church Relations

The chair called on Committee 3 Chairman Jon Diefenthaler to continue his committee’s presentation of its convention actions. He introduced John Nunes, President and Chief Executive Officer of Lutheran World Relief, to comment on Res. 3-03 (*TB*, pp. 65f.). He expressed thanks for the widespread and varied support in the LCMS for Lutheran World Relief, an important intersection of LCMS/ELCA human care efforts. He assured the delegates that ELCA decisions have not negatively impacted the work of his agency. He urged delegates to think of the stewardship concerns associated with any “unbundling” of current joint efforts.

The convention returned to discussion of Res. 3-03. An amendment was proposed to delete the words “and conscience” from line 28 of page 65. The chair ruled the motion out of order, the words in question a part of a quotation from the Synod’s position. An amendment was proposed to add a final resolve “that the President of the Synod, the Praesidium, and the Council of Presidents develop a plan to sever those joint actions with the ELCA to present to the next Synod convention if the ELCA does not listen to the pleading of their brothers and sisters from the Word of God.” During discussion of proposed amendment, an amendment to the amendment was proposed to insert the word “contingency” before the word “plan.” This change was agreed to by the maker of the amendment as a friendly amendment. Twenty minutes of discussion time having elapsed, the chair asked the assembly whether it wished to terminate debate. Debate was not ended [Yes: 614; No: 505], and discussion continued. A subsequent motion to terminate debate on motion to amend was carried [Yes: 863; No: 165], ending debate. The motion to amend was not carried [Yes: 415; No: 723], and the assembly returned to discussion of the resolution. A motion to strike the word “Lutheran” from line 36 (p. 66) was accepted by the floor committee as a friendly amendment. As discussion continued, a motion to replace the date “July 13, 2011” with “September 1, 2011” at the end of the final resolve (p. 66) was ruled an improper motion unless changed to a motion to reconsider the amendment made earlier. The assembly was asked whether it wished to reconsider the earlier amendment and declined [Yes: 400; No: 708]. As discussion continued on Res. 3-03 as amended, the Orders of the Day were called by the chair.

Committee 8: Synod Structure and Governance

Res. 8-02A, “To Restore Circuits to Their Primary Purpose” (pp. 517f.), was introduced by the committee. In the discussion that followed, the committee replaced the words “rostered member” in line 24 with “pastor of the congregation.” An amendment was introduced to insert in line 35 an amended version of the new Bylaw 5.1.2 proposed by the committee (*TB*, p. 318), to read as follows: “Districts shall

establish circuits according to geographic, demographic, and mission criteria, or such other criteria as shall be determined by a district." As discussion of the amendment continued, the chair called the Orders of the Day.

Bible Study Essay 4

Convention chaplain Glen Thomas introduced Ted Kober to present his fourth essay: "ONE People—*Forgiven* through Christ to Forgive in the Church ..."—for the church is not immune from conflict. Colossians 3:12–17 was discussed in small groups in response to the question "Is there something the church should do?" How easily the church forgets that it has confession and forgiveness, sometimes using instead how the world deals with conflicts. When confession and forgiveness is truly put into practice, the words of the psalmist can come true: "How good and how pleasant it is when brothers dwell in unity!" (Ps. 133:1).

Committee 5: Seminary and University Education

Committee 5 Chairman Kurt Schultz, President of the Southern District, began his committee's report to the convention as Res. 5-01A, "To Recruit and Retain Full-Time Church Workers" (TB, p. 365), was introduced by the committee. During discussion, a motion was introduced and carried to terminate debate [Yes: 776; No: 196]. Res. 5-01A was adopted as presented [Yes: 990; No: 24].

Res. 5-02A, "To Celebrate and Support 'For the Sake of the Church'" (TB, p. 366), was introduced by the committee. After brief discussion, a motion to cease debate carried [Yes: 872; No: 153]. Res. 5-02A was adopted as presented [Yes: 1,021; No: 33].

Res. 5-03A, "To Address Lay Deacons" (TB, pp. 366ff.), was introduced by the committee. During discussion an amendment proposed deleting "assisting pastor" in line 45 (p. 367) and all other occurrences, to be replaced with "ordained deacon." An amendment to amendment was introduced to replace "ordained deacon" with "pastoral assistant." When a motion was introduced to end debate on the amendment to amendment, debate was ended [Yes: 805; No: 252], but the amendment to amendment failed [Yes: 530; No: 533]. When discussion resumed on the original motion to amend, a motion to terminate debate carried [Yes: 874; No: 215], but the motion to amend failed [Yes: 326; No: 785]. As discussion of the resolution continued, an amendment was introduced to replace "authorize" with "nominate" in line 41 (p. 367); replace "deacon" with "specific ministry pastor" in line 42; replace "Within three years a deacon preaching and/or administering the sacraments" with "The graduate" in line 43; replace "assisting pastor" with "specific ministry pastor" in line 45 and all other occurrences; and delete lines 1–5 on page 368. These proposed changes were ruled a substitute motion, which the assembly was asked whether it wished to consider. The assembly voted not to consider the substitute motion [Yes: 240; No: 858]. A motion was introduced to refer the resolution back to committee. The parliamentarian clarified that debate on a motion to refer is possible but must be limited to reasons for referral.

When debate followed on motion to refer, a motion to cease debate on question to refer was carried [Yes: 1,026; No: 98], and debate was terminated. The motion to refer the matter back to the committee was carried [Yes: 579; No: 521].

Res. 5-04, "To Increase Impact of Vicarage Program" (TB, p. 96), was introduced by committee. A motion immediately introduced to cease debate was not carried [Yes: 693; No: 398], and discussion of the resolution had begun when the chair called for the Orders of the Day.

Committee 7: Ecclesial Matters

The chair called on Committee 7 Chairman Lane Seitz, President of the Minnesota South District, to begin his committee's report. He directed the delegates' attention to Res. 7-01, "To Encourage Task Force on Synodical Harmony" (TB, p. 117). After the resolution was introduced by the committee, an amendment was introduced to strike the second resolve. This motion was first ruled a substitute motion by the chair and then ruled out of order, given that the work of the task force is work in progress as a result of a 2010 convention action. During discussion of the resolution, a motion to terminate debate was carried [Yes: 863; No: 217]. Res. 7-01 was adopted as presented [Yes: 799; No: 254].

As Res. 7-02, "To Affirm Ecclesiastical Supervision" (TB, pp. 117ff.), was introduced, corrections to line 19 of page 119 (changing "chose" to "chosen"), line 30 of page 119 (changing "-2-2309" to "02-2309"), and line 23 of page 121 (changing "misunderstood" to "understood") were made or agreed to by the committee. After comments by the committee chair, permission was granted by the chair for the committee to read the entire resolution. In the discussion that followed, a substitute motion was offered to overrule 02-2309 and related opinions as follows: "Whereas, CCM Opinion 02-2309 and related opinions were rendered prior to the adoption of 2004 Res. 8-01A; and Whereas, CCM Opinion 02-2309 and related opinions continue to cause consternation in some quarters of our Synod; therefore be it Resolved, that the Synod in convention overturn CCM Opinion 02-2309 and related opinions." The proposed substitute resolution was not accepted for consideration [Yes: 465; No: 646]. A proposed amendment in line 15 of page 121 to insert the words "the Lutheran Confessions" after the word "Scripture" was accepted by the committee as a friendly amendment. A motion to amend line 23 (p. 121) to change "shall" to "should" was introduced. After discussion, a motion to call the question on the motion to amend carried [Yes: 1,035; No: 90], and the amendment failed [Yes: 166; No: 961]. After further debate on the main motion, a motion to call the question carried [Yes: 994; No: 150], and Res. 7-02 was adopted as changed [Yes: 958; No: 189].

Session 8

Wednesday p.m.—July 14, 2010

Call to Order/Opening Devotion

President Kieschnick called the meeting to order and asked convention chaplain Jotham Johann to introduce the afternoon devotion leader. Dr. Yohannes Mengsteab, National Director

of New Mission Field Development, based his meditation “They Will Know … Do You?” on Matthew 5:23–24. The Lord has preserved our Synod for a time such as this, a time of great opportunity to proclaim the Gospel around the world. In his home country of Eritrea, human relationships are vitally important and reconciliation of greatest importance. All necessary time and energy is invested to bring about reconciliation, at time even incorporating the symbolism of removing millstones from the other person’s shoulders. All the while, people in the village knew what was going on. People do observe how we live and relate to each other. Our conduct toward one another impacts our proclamation of the Gospel.

Special Presentation

President Kieschnick noted the three mission and ministry emphases that have served as “critical targets” guiding the work of the Synod’s agencies in the months leading up to the convention. The emphases were (1) revitalizing existing congregations; (2) planting new mission congregations; and (3) focusing on stewardship of time, talent, and treasure. Dr. Mengsteab then introduced Rev. Aaron Unseth and Mr. Cliff Albert of First Lutheran Church of El Cajon, California, representatives of a very active congregation that has already planted three new congregations since 2008, with plans to plant 20 congregations in southern California by 2017.

Minutes

President Kieschnick called attention to the minutes from Tuesday’s sessions of the convention, printed on pages 530–35 of *Today’s Business*. With no additions or corrections offered, he declared them approved as presented.

Recognition of Newly Elected and Outgoing Praesidium Members

The chair called the newly elected Praesidium forward to the dais for recognition, following which he also called forward the outgoing members of the Praesidium for recognition of their service to the Synod. During the course of the elections that followed, the chair also recognized five outgoing members of the Board of Directors: Betty Duda, David Piehler, Roy Schmidt, Jeffery Schrank, and Walter Tesch.

Committee 9: Registration, Credentials, and Elections

The chair requested a prayer from convention chaplain Glen Thomas in preparation for coming elections. Committee 9 Chairman Russell Sommerfeld provided the latest registration report, offering explanation for some inconsistencies in prior reports;

Voting pastoral delegates	608
Voting lay delegates	<u>599</u>
Total voting delegates	1,207
Advisory ordained delegates	42
Advisory commissioned delegates	115
Official representatives	122
Special advisory	9
Others	<u>105</u>
Total	393

A motion to adopt the report was carried [Yes: 1,074; No: 10].

Elections of Secretary and Board of Directors

After the names of the candidates for the office of Secretary were read, the results of the ballot:

Raymond L. Hartwig	998
Larry S. Harvala	100

Raymond L. Hartwig was declared elected. After the names of the candidates for the four layperson positions on the Board of Directors were read, the results of the first ballot:

James W. Carter Jr.	668
Ed Everts	652
Keith Frndak	635
David A Piehler	535
Warren Puck	778
Roy A. Schmidt	524
Walter F. Tesch	528
Lloyd P. Wardley	235

James W. Carter Jr., Ed Everts, Keith Frndak, and Warren Puck were declared elected. After the names of the candidates for the two ordained members of the Board of Directors were read, the results of the balloting:

Victor J. Belton	567	657		
Michael L. Kumm	471	553	521	589
Rick R. Milas	442	478	125	
Norbert C. Oesch	238	221		
Curtis H. Peters	108			
Jeffery T. Schrank	366	418	511	576
Gregory J. Wismar	123			

Victor J. Belton and Michael L. Kumm were declared elected, completing this round of the balloting.

Committee 10: Convention Nominations

After calling attention to a number of corrections that will again be identified at the time that the final ballots are presented, Chairman Warren Schumacher and the officers of Floor Committee 10 received nominations from the floor. By a vote of 725 to 295, floor nominations were opened, with each nomination voted on as it was made. The following motions were acted upon:

- Robert Miles, for Board for International Missions [Yes: 707; No: 277]
- David Hawk, for Concordia University System Board [Yes: 726; No: 253]
- Paul Flakne, for Concordia University System Board [Yes: 668; No: 274]
- Jon Steffen Bruss, for Board of Regents, Austin [Yes: 705; No: 263]
- Jan W. Lohmeyer, for Board of Regents, Austin [Yes: 657; No: 248]
- August C. Schwark, for Board for International Mission [Yes: 683; No: 284]
- Gerhardt Mundinger [Yes: 453; No: 507] (failed to be nominated)
- Ryan D. Wendt, for Board of Regents, Seward [Yes: 606; No: 343]
- Donald E. Anthony, for Board for International Mission [Yes: 659; No: 281]
- Phillip A Magness, for CPH Board of Directors [Yes 586; No: 322]

- Andrew Smith [Yes: 356; No: 561] (failed to be nominated)
- Dustin Parker [Yes: 347; No: 529] (failed to be nominated)
- Michael J. Roth [Yes: 310; No: 597] (failed to be nominated)
- Noreen Linke, for Board of Regents, Austin [Yes: 541; No: 297]
- C. Bryan Wolfmueller, for Board for National Missions [Yes: 606; No: 332]
- John E. Mierow, for Board of Regents, Bronxville [Yes: 633; No: 321]
- James Tallmon, for Board for National Missions [Yes: 606; No: 332]
- Jim Saalfeld [Yes: 268; No: 638] (failed to be nominated)
- David Burgess, for Board of Regents, Irvine [Yes: 491; No: 465]
- Klemet Preus, for Board of Regents, Mequon [Yes: 604; No: 392]
- Linda Stoterau, for Board for National Mission [Yes: 636; No: 397]
- Jonathan A. Dorr, for Board of Regents, Fort Wayne Seminary [Yes: 592; No: 364]
- Jeffery Skopac [Yes: 229; No: 713] (failed to be nominated)
- Mark Manning, for Board for National Mission [Yes: 591; No: 392]

The initial time period for floor nominations having elapsed, the chair asked the assembly whether it wished to end nominations. The assembly agreed [Yes: 743; No: 309] to end the nominating process.

Memorial Service

The Orders of the Day called for a service of thanksgiving commemorating the life and service of the ordained and commissioned servants of the Lord who died during the past triennium. The service was led by convention chaplain Glen Thomas. His message, “Knowing the Way,” was based on John 14:1–7.

Committee 4: Administration and Finance

Committee 4 Chairman Donald Fondow called attention to Res. 4-17, “To Address Student Indebtedness” (*TB*, pp. 363f.). Discussion continued from Session 5 until a motion to end debate was introduced and carried [Yes: 899; No: 169]. Res. 4-17 was adopted as changed [Yes: 1,007; No: 80].

Res. 4-04A, “To Study Higher Education System and Bring an Action Plan to the 2013 LCMS Convention” (*TB*, p. 426), was introduced by the committee. During discussion, an amendment was introduced to replace “13” with “10” in line 26. The committee suggested changing the “10-member” to “eleven-member,” which was agreed to by the maker of the amendment and accepted as a friendly amendment by the committee. A motion to end debate was carried [Yes: 962; No: 131], and Res. 4-04A was adopted as changed [Yes: 990; No: 121].

Res. 4-10, “To Return LCEF Bylaw 3.6.4.4 to Pre-2004 Wording” (*TB*, pp. 87f.) was introduced by the committee. After brief discussion, a motion to terminate debate was carried [Yes: 1,052; No: 28], and Res. 4-10 was adopted as presented [Yes: 1,065; No: 19].

Res. 4-13, “To Change Auxiliary Terminology” (*TB*, p. 90), was introduced by the committee. A motion to end debate

without debate was carried [Yes: 994; No: 90], and Res. 4-13 was adopted as presented [Yes: 1,007; No: 48].

Res. 4-09, “To Amend Bylaw 3.1.7 re Convention Committees” (*TB*, p. 87), was introduced by the committee. A friendly amendment on line 29 adding the word “floor” before the word “committees” was agreed to by the committee. A motion to end debate was carried [Yes: 1,033; No: 58], and Res. 4-09 was adopted as changed [Yes: 1,073; No: 49].

Res. 4-11, “To Provide Definition for Term ‘Operating Board’” (*TB*, pp. 88f.), was introduced by the committee and adopted [Yes: 1,073; No: 20] after the committee replaced the word “program” in line 8 (p. 89) with the word “mission.”

Res. 4-14, “To Amend Bylaw 1.5.3 re Agency Meetings” (*TB*, pp. 90f.), was introduced by committee and adopted without discussion [Yes: 1,089; No: 19].

Fan into Flame Report

Vice-President William Diekelman provided a report of the *Fan into Flame* campaign, authorized by the 2004 convention, with a goal of raising \$100 million to support the *Ablaze!* initiative. In his report he noted that the campaign has raised \$58,900,172 as of July 1, 2010. A video presentation was incorporated into his report which reminded the convention of the goals of the initiative, noting that the Synod is well underway to accomplish these goals.

Special Presentation

LCMS World Mission Executive Director Tom Zehnder made a special presentation focusing on the area of financial stewardship related to *Fan into Flame*. Representatives from Mountainside Lutheran Church of Linville, North Carolina; Prince of Peace Lutheran Church of Springfield, Virginia; and Immanuel Lutheran Church of Cedarburg, Wisconsin, were recognized for their significant amounts of support through the *Fan into Flame* campaign. The district presidents were also asked to the podium in recognition of their support in their districts.

Committee 1: Missions

Committee 1 Chairman Ken Hennings, President of the Texas District, introduced the work of his committee and introduced Res. 1-01, “To Celebrate *Fan into Flame* Blessings and Commit to Its Completion” (*TB*, p. 50). A motion to end debate without debate was carried [Yes: 848; No: 185], and Res. 1-01 was adopted as presented [Yes: 819; No: 221].

Res. 1-05, “To Affirm and Encourage Our Military Chaplains” (*TB*, pp. 53f.), was introduced by the committee. During the discussion of the resolution, a delegate expressed personal thanks to chaplains serving our nation’s Armed Forces, prompting a standing ovation by the assembly in recognition of the service of military chaplains. Res. 1-05 was adopted as presented [Yes: 1,094; No: 2].

Res. 1-06, “To Encourage Participation in Operation Barnabas” (*TB*, p. 54), was introduced by the committee. During discussion, nearly all delegates responded to the chair’s question: “How many delegates have family members

or friends serving in Iraq and Afghanistan?" Res. 1-06 was adopted as presented [Yes: 1,089; No: 1].

Res. 1-04A, "To Respond to Opportunities for Outreach to Muslims" (*TB*, p. 355), was introduced by the committee. During discussion as the chair noted that the Orders of the Day were about to be called, he asked whether the assembly was ready to terminate debate [Yes: 1,064; No: 29]. Res. 1-04A was adopted as presented [Yes: 1,061; No: 11].

Closing Prayer

Convention chaplain Glen Thomas provided the closing prayer.

Session 9 **Thursday a.m.—July 15, 2010**

Call to Order/Morning Devotion

President Kieschnick called the assembly to order and asked convention chaplain Glen Thomas to introduce devotion leader Dr. Shang Ik Moon, Director of the LCMS Korean Pastoral Colloquy Program. With 1 Peter 2:9–12a as his text and "Our Heritage and Our Hope" as his theme, Dr. Moon spoke of the early Christians who were caused to live in strange environments and who were reminded by Peter in his letter who they were and how they could glorify God. Similarly, we are increasingly the *diaspora* in our own land. Three questions remind us of how to live: (1) What is our heritage upon which to ground our hope? (2) How do we bloom where we are planted? (3) What is the role of The Lutheran Church—Missouri Synod? He noted that America is changing and we are strangers in our own land. But Peter reminds us that we are people of hope, solidly grounded on a proud heritage, and that "saga" is sustaining us in our changing world. And our role is to bring what we have to our society, giving an account of the hope that is within us, blooming where we are planted.

Recognition of Former Officers of the Synod

The chair recognized former officers present for the convention: Dr. Robert Kuhn, Rev. Daniel Preus, Mr. Brad Hewitt, and Dr. Ralph Bohlmann. He also recognized special guests in attendance representing other church bodies in the United States: Rev. Franklin Hays (AALC), Rev. James Pope (WELS), and David Swartling (ELCA). He also recognized other Lutheran and partner church leaders from around the world.

Greetings: Thrivent

Mr. Brad Hewitt, President and CEO of Thrivent Financial Services, brought greetings and centered his remarks around four questions that help to understand Thrivent today: How do we deal with widows and orphans (the question asked 100 years ago)? How do we take care of our families (50 years ago)? How do we keep our tax exemption (25 years ago)? And what are our challenges today? Today the elderly must cut their budgets and their giving and young people's lifestyles do not lend to giving. He then recognized Thrivent

board chairman Kurt Senske, a member of the LCMS Board of Directors.

Committee 2: District and Congregational Services

The chair called on Committee 2 Chairman Keith Kohlmeier, President of the Kansas District, for his committee's report. Res. 2-01, "To Continue to Support Children's Ministry, Family Ministry, School Ministry, Singles Ministry, Stewardship Ministry, and Youth Ministry" (*TB*, p. 57), was introduced by the committee. As discussion began, an amendment was proposed to replace the existing resolve (lines 18–19) with the new resolve: "That the LCMS adequately fund and appropriately staff children, youth, singles, family, school, and stewardship ministries at the national level under the new Office of National Mission." After discussion, a motion to terminate debate on the motion to amend was carried [Yes: 931; No: 163]. The amendment was not adopted [Yes: 178; No: 925]. Discussion continued on the main motion until an amendment was offered to add "at the national level" after the word "ministries" in line 18. The committee accepted this as friendly amendment, these words having been included when the resolution was read. When discussion resumed on the main motion, an amendment to add "and campus" in line 13 after the word "stewardship" was also accepted as a friendly amendment by the committee. A subsequent motion to terminate debate was carried [Yes: 1,037; No: 61], and Res. 2-01 was adopted as changed [Yes: 1,082; No: 30].

Res. 2-02, "To Assist Congregations and Support Workers in Planning and Implementing 'Reduction in Force' Policies" (*TB*, p. 57), was introduced by the committee. During the brief discussion of the resolution, it was agreed by common consent to delete the word "electronically" from line 40. Res. 2-02 was adopted as changed [Yes: 1,091; No: 19].

Res. 2-03, "To Appoint Commission to Study Congregational Size, Generations, and Life-Stage Ministries" (*TB*, p. 58), was introduced by the committee. During discussion, a motion to amend line 21 by inserting the words "seven-member commission" in line 21 was accepted as a friendly amendment by the committee; so also replacing the word "commission" with "task force" throughout the resolution; so also replacing the words "communities sometimes also known as congregations" in line 8 with the words "Christian congregations (Augsburg Confession VII)"; so also inserting in line 38 the words "to the Board for National Mission" before the words "the Board of Directors" at the end of line 38. Discussion continued until a motion to end debate was introduced and carried [Yes: 955; No: 139], after which Res. 2-03 failed to be adopted [Yes: 527; No: 585].

Res. 2-04, "To Encourage Daily Devotions for Individuals and Families" (*TB*, pp. 58f.), was introduced by the committee. A proposed amendment to line 5, adding the words "but not limited to" after "including," was accepted by the committee as a friendly amendment, as was the addition of the words "process of theological review and" before the word "development" in line 13. A motion to end debate was approved

by voice vote, and Res. 2-04 was adopted as changed [Yes: 1,071; No: 21].

Res. 2-05, “To Command *Theses on Worship* and Model Theological Conference on the Theology of Worship” (*TB*, p. 59), was introduced by the committee. When an amendment was offered to add a new final resolve (“That the functions of the former Commission on Worship be assigned to the Board for National Mission and that Bylaw 3.9.7.2 be replaced in bylaws, its place to be determined by the Commission on Structure”), the chair ruled this to be a substitute motion. After the Commission on Constitutional Matters indicated that it would need to look at this substitute resolution prior to consideration by the convention, the chair ruled the motion out of order. The ruling of the chair was sustained [Yes: 810; No: 238], after which the chair called for the Orders of the Day.

Committee 6: Human Care

Committee Vice-Chairman Herbert Mueller, President of the Southern Illinois District, brought greetings from the Committee Chairman David Benke, President of the Atlantic District, absent because of the death of his mother. He called attention to Res. 6-02A, “To Be a Light for Life” (*TB*, p. 374), and it was introduced by the committee. A motion was immediately introduced to call the question without debate. This motion was approved by voice vote, and Res. 6-02A was adopted as presented [Yes: 1,010; No: 64].

Res. 6-07A, “To Support Efforts to End Human Trafficking/Slavery” (*TB*, pp. 374f.), was introduced by the committee. During discussion it was noted that the resolution’s reference to the Board for Human Care Ministry means that the resolution will be directed to the appropriate board in harmony with Res. 8-08A. After the Commission on Constitutional Matters confirmed this understanding, a motion to end debate was approved by voice vote, following which Res. 6-07A was adopted as presented [Yes: 1,047; No: 19].

Res. 6-04A, “To Combat Malaria” (*TB*, pp. 565f.), was introduced by the committee. During discussion, a delegate requested that consideration of this resolution be postponed until Res. 3-03 can be considered by the convention. After the request failed [Yes: 383; No: 653], the committee chairman invited comments from Matthew Harrison and Evangelical Lutheran Church of Kenya President Obare. After a proposed amendment to change the reference to “Chief Mission Officer” to “President of the Synod” (line 8, p. 566) was accepted by the committee as a friendly amendment, debate was ended [Yes: 1,008; No: 73], and Res. 6-04A was adopted as changed [Yes: 1,080; No: 33].

The chair called the Orders of the Day.

Bible Study 5

Convention chaplain Glen Thomas introduced the Bible Study leader, Rev. Dr. Dien Ashley Taylor, pastor of Redeemer Evangelical Lutheran Church in the Bronx, New York. The focus of his Bible study was “ONE People—*Forgiven* in the Community.” Referencing numerous sources and texts, he led the assembly to think about (by telling the story of Redeemer

Evangelical Lutheran Church) what it really means to be pro-life and pro-forgiveness in the community.

Committee 10: Nominations

A member of the Commission on Constitutional Matters provided explanation for developments following two nominations made during the floor nominations process to the Lutheran Church Extension Fund Board of Directors, referring to Bylaw 3.12.3.6. He stated that the required background check, which became the issue with the two nominations, was not conducted for any nominees to that board. The commission proposed that, should any nominee ultimately elected by the convention fail to pass the required regulatory checks, that person will not be allowed to assume office, and the Synod’s process will be used to fill any such vacancy.

The convention then revisited the two nominations made earlier. The chair called for a motion to reopen nominations from the floor for the two nominations in question. That motion was made and seconded. Nominations were reopened [Yes: 736; No: 229], and Robert Shonholz was again nominated [Yes: 713; No: 279]. Christian Preus was also again nominated [Yes: 682; No: 358], after which the chair declared nominations closed.

Committee 10 Chairman Warren Schumacher provided additional nominations information to the assembly, noting that the name of Kermit Almstedt was omitted from the latest nominations report and will be included in tomorrow’s *Today’s Business*. He also noted that the elections associated with the two new mission boards will be held accordingly.

Committee 3: Theology and Church Relations

Res. 3-03 (*TB*, pp. 65f.) was again brought before the convention by Committee 3 Chairman Jon Diefenthaler. He called on Herbert Mueller to comment on the resolution. After discussion continued, the chair informed the assembly that 20 minutes of discussion time had elapsed. The assembly agreed to end debate [Yes: 786; No: 323], and Res. 3-03 was then adopted as amended [Yes: 961; No: 175].

Between resolutions, a delegate introduced a motion to change Special Standing Rule 11 to limit debate to one minute per speaker for the remainder of the convention. The parliamentarian reminded that changing standing rules requires a two-thirds vote. The motion was not carried [Yes: 722; No: 425].

The committee chairman called attention to Res. 3-04, “To Amend Bylaw 3.9.6.2.2 re Altar and Pulpit Fellowship with Small, Formative, or Emerging Confessional Churches” (*TB*, pp. 67f.), and asked Dr. Samuel Nafzger to introduce the resolution. He spoke of the increasing interest by Lutheran churches around the world in the LCMS—some large but some also very small. He referred to pages 301ff. in the *Convention Workbook* for more information.

(At this time, the convention paused in its business when a delegate experienced a medical difficulty.)

Res. 3-04 (*TB*, pp. 67f.) was formally introduced by the committee. A proposed amendment to change the wording to

“confessional church bodies” where appropriate throughout the resolution was accepted as a friendly amendment by the committee. An amendment was introduced to add the word “provisional” before “recognition” in line 44. After brief discussion, a motion to terminate debate was carried [Yes: 927; No: 161], and the amendment failed to be adopted [Yes: 289; No: 820]. During discussion of the main motion, an amendment to add “and the Council of Presidents” after “CTCR” in line 43 was later withdrawn by its maker. An amendment to add the word “Lutheran” after “confessional” throughout the document was accepted as a friendly amendment by the committee. A motion was introduced to refer Res. 3-04 back to the floor committee. A motion to end debate on the motion to refer was carried [Yes: 1,025; No: 99], and the resolution was referred back to the committee [Yes: 592; No: 551]. The chair called the revised Orders of the Day.

Committee 7: Ecclesial Matters

Committee 7 Chairman Lane Seitz directed the assembly to Res. 7-03, “To Provide for Removal of Individual Board or Commission Members” (*TB*, pp. 121f.). He noted three changes to the resolution made by the committee on page 122. In line 18, the words “as defined in Bylaw 1.6.2” were deleted. In lines 47 and 53, the phrase “agency or LCMS Board of Directors” was changed to read “commission, agency or board, or LCMS Board of Directors.” After formal introduction by the committee and brief further explanation by the committee chairman, the resolution was discussed until debate was ended [Yes: 863; No: 192], following which Res. 7-03 was adopted as changed [Yes: 978; No: 106].

Res. 7-04A, “To Approve Changes to the Process of Bylaws 2.14, 2.15, and 2.17” (*TB*, pp. 464ff.), was introduced by the committee. During discussion, a motion to amend line 45 (p. 467) by adding the words “and the accused” after “Panel” was accepted by the committee as a friendly amendment. After a motion to end debate was carried [Yes: 1,044; No: 41], Res. 7-04A was adopted as changed [Yes: 1,060; No: 46].

Res. 7-05, “To Clarify Bylaw re Specific Ministry Pastor Limitations” (*TB*, pp. 126f.), was introduced by the committee. After discussion, a motion to end debate was approved by voice vote, and Res. 7-05 was adopted as presented [Yes: 1,008; No: 100].

Res. 7-06A, “To Amend Bylaws 2.5.2 and 2.5.3 re Congregations Calling Pastors and Commissioned Ministers” (*TB*, p. 468), was introduced by the committee. After discussion, a motion to end debate was approved by voice vote, and Res. 7-06A was adopted as presented [Yes: 1,033; No: 65].

Session 10

Thursday p.m.—July 15, 2010

Call to Order/Opening Devotion

Convention chaplain Jotham Johann introduced the afternoon devotion leaders, Dr. David Birner, Associate Director of the International Mission Teams for LCMS World Mission, and Rev. John Mehl, who serves as a missionary in Asia, where he is the Regional Director. After reading Ephesians

2:8–10, 19–22, Birner described the conditions for Christian proclamation and living in Asia, often a very lonely place for Christians. John Mehl spoke of the difficulty of Christian witness in some parts of the world, even and often especially by native Christians to their own cultures, with whom the LCMS often works side by side, “Working Together with the Global Lutheran Missionary Community.”

Minutes

Before tending to the minutes for Sessions 7 and 8, President Kieschnick passed along several points of personal privilege turned in by delegates, providing occasion for a motion to amend the Special Standing Rules to allow delegates to speak for a maximum of one minute and two seconds. The motion failed to obtain the required two-thirds vote [Yes: 581; No: 469].

The minutes for Sessions 7 and 8 were declared approved as printed. The Secretary noted the inaccuracy of the “Resolutions and Committee Reports” document printed on pages 559 and 560 of *Today’s Business*, to be corrected and brought up-to-date in the next edition.

Committee 9: Registration, Credentials, and Elections

The chair called on chaplain Jotham Johann for a prayer before beginning the elections process. Committee 9 Chairman Russell Sommerfeld provided an up-to-date Registration Report:

Voting pastoral delegates	607
Voting lay delegates	597
Total voting delegates	1,204
Advisory ordained delegates	42
Advisory commissioned delegates	115
Official representatives	122
Special advisory	9
Others	105
Total	393

A motion was introduced and carried by voice vote to adopt the Registration Report.

Balloting for Boards and Commissions

The slates for the following boards and commissions were presented for election. The results of the one or more ballots are as follows:

Board of Directors of Concordia University System

Commissioned: **John E. Mierow** 533 (declared elected)

Ordained: William H. Ameiss 373
Daniel N. Jastram 475 (elected)

Commissioned: **John E. Mierow** 533 (elected)

Laypersons: Paul Flakne 449 506
James K. Gruetzner 278 322
David Hawk 483 561 (elected)
Richard D. Peters 215 214
Nancy (Drews) Petrie 455 583 (elected)

Lisa C. Spence 194

Robert Weber 389

Commission on Theology and Church Relations

Ordained:	Armand J. Boehme	197	174
	Arlo W. Pullmann	497	594 (elected)
	John M. Ramey	284	359
	Robert C. Steinke	127	
Commissioned:	Timothy D. Hardy	669 (elected)	
	Gail E. Hein	450	
Layperson:	Bryan Campbell	83	
	Mark Dowell	96	
	Ray A. Moldenhauer	434	550
	Jeffrey Schwarz	498	566 (elected)

Concordia Publishing House Board of Directors

Ordained:	Michael S. Ernst	438	528
	Scott C. Klemsz	191	
	Alvin J. Schmidt	503	602 (elected)
Commissioned:	Kelly Bailey-McCrory	468	
	Mark L. Bender	664 (elected)	
Laypersons:	Michael Besch	202	76
	David Domsch	357	74
	Kate A. Hallock	427	126
	Ruth N. Koch	501	409
	Phillip A. Magness	475	448
	Natalie Oleshchuk	577 (elected)	531
	Gretchen A. Roberts	675 (elected)	
	Stanley J. Scheumann	153	

Board of Regents—Concordia University Ann Arbor

Ordained:	Norman A. Koy	321	427
	Martin K. Moehring	489	572 (elected)
	John M. Rutz	122	
	Wayne H. Wentzel	179	132
Commissioned:	Robert D. Reisenbichler	478	
	Wesley J. Wrucke	616 (elected)	
Laypersons:	Christian A. Preus	594 (elected)	
	Leslie K. Sramek	901 (elected)	
	Thomas L. Staack	554	

Board of Regents—Concordia University Austin

Ordained:	Richard S. Cody	523	
	Michael P. Dorn	573 (elected)	
Commissioned:	Paul M. Brandt	157	
	Jan W. Lohmeyer	522	598 (elected)
	David A. Sommermeyer	442	520
Laypersons:	John S. Bruss	495	549
	Paul Feucht	454	490
	James C. Holste	145	
	Noreen L. Link	486	533
	Kristi A. Matus	465	583 (elected)
	Estefanos Taamrat	196	607 (elected)

Board of Regents—Concordia University Bronxville

Ordained:	William A. Harmon	381	
	Arthur W. Scherer	670 (elected)	
Commissioned:	Ben T. Herbrich	216	
	Jonathan C. Laabs	461	803 (elected)
	John E. Mierow	446	307
Laypersons:	Chester M. Edelmann Jr.	560	
	Heidi J. Fields	561 (elected)	
	James T. Jahnke	590 (elected)	

Board of Regents—Concordia Theological Seminary, Fort Wayne

Ordained:	Ronald M. Garwood	558	601 (elected)
	Daniel N. Harmelink	84	
	John H. Kieschnick	486	542
Laypersons:	Jonathan A. Dorr	131	
	Miriam E. Hoelter	453	439
	Leo S. Mackay Jr.	655 (elected)	
	Christian L. Rieddle	149	
	Bethel Sine	205	105
	David P. Stephens	83	
	Bradd Stucky	549	591 (elected)

Committee 6: Human Care

Res. 6-01, “To Command LCMS Disaster Relief Work, Particularly in Haiti” (*TB*, p. 110), was introduced by the committee. A video of the LCMS relief efforts was shown by the committee to introduce the resolution. Evangelical Lutheran Church of Haiti President Marky Kessa was introduced by Matthew Harrison to address the convention. President Kessa thanked the LCMS for its hospitality, introduced the Lutheran delegation from Haiti, described the damage from the earthquake, and spoke of conditions today, six months after. He asked for a moment of silence in memory of the many victims, thanked the LCMS for its great assistance, and asked for continued support, so that the church can continue to reflect the love of Christ to the people of Haiti. Glenn Merritt of LCMS Human Care spoke of projects currently underway in Haiti.

After Committee 6 Chairman Herbert Mueller again called the convention’s attention to Res. 6-01, and after debate was ended by voice vote, Res. 6-01 was adopted [Yes: 1,110; No: 9]. Chairman Mueller described the text of a formal proclamation to mark the occasion and obtained the signatures of Presidents Kessa and Kieschnick. After several standing ovations, President Kieschnick expressed appreciation to the Haitian church and to the executive directors and staff of the Human Care and World Mission departments.

Committee 5: Seminary and University Education

When Committee 5 returned to the podium, discussion of Res. 5-04 (*TB*, p. 96) was resumed from Session 7. During discussion, a friendly amendment added “and pastoral supervisors” after the word “locations” in line 39. Motion to end debate was carried [Yes: 893; No: 137], and Res. 5-04 was adopted as changed [Yes: 885; No: 182].

Res. 5-06A, “To Revise Bylaw 3.8.3.7.2 re Election Process for College and University Presidents” (*TB*, pp. 369ff.), was introduced by the committee. During discussion, an early motion to end debate was not carried [Yes: 634; No: 452]. An amendment at line 50 of page 370 adding a new paragraph to read “The board of regents shall provide the candidates with a report containing full disclosure of the condition of the institution” was accepted as a friendly amendment by the committee. After a motion to end debate was carried [Yes: 911; No: 126], Res. 5-06A was adopted as changed [Yes: 887; No: 187].

Res. 5-08, “To Revise Bylaw 3.8.3.5 re Colloquy Committee for Commissioned Ministry” (*TB*, pp. 101ff.), was introduced by the committee. During discussion, the committee announced its intention to give further attention to the resolution. The committee later announced that it was withdrawing the resolution because its content had been covered by Res. 8-08A adopted during an earlier session of the convention.

Res. 5-09B, “To Revise Bylaw 3.8.3.6.2 re Board of Regents Qualifications” (*TB*, pp. 563f.), was introduced by the committee, changing “have” in line 6 on page 564 to “having.” A motion was introduced to refer the resolution back to committee. A motion to end debate on the referral motion was carried [Yes: 842; No: 80], and the motion to refer was defeated [Yes: 354; No: 739]. Returning to discussion of the main motion, an amendment was introduced to strike the words “having demonstrated familiarity and support of the institution” in lines 6 and 7 and add the sentence at the end of the paragraph: “Demonstrated familiarity and support of the institution is a desired quality in the candidate.” The proposed amendment was accepted by the committee as a friendly amendment. A motion to terminate debate was carried [Yes: 995; No: 81], and Res. 5-09B was adopted as changed [Yes: 904; No: 188].

Res. 5-10, “To Clarify Bylaw 3.8.3.8.2 re Promotion of Faculty” (*TB*, pp. 106f.), was introduced by the committee. An amendment was introduced to replace the words “without disclosure of cause” in line 27 of page 107 with the words “for cause.” It was suggested that this now was a substitute motion. The chair asked the assembly if it wished to consider this substitute motion. The assembly declined to consider the motion by a vote of 196 to 859. The chair asked the assembly whether it was ready to vote on Res. 5-10. The assembly agreed to cease debate [Yes: 944; No: 159], and Res. 5-10 was adopted as presented [Yes: 855; No: 251].

Res. 5-11, “To Clarify Bylaw 3.8.2.7.2 (e) re Promotion of Faculty” (*TB*, pp. 107f.), was only introduced by the committee when the Orders of the Day were called.

Committee 4: Administration and Finance

When Committee 4 returned to the podium, it introduced Res. 4-08, “To Improve Procedure for Establishing Synod Convention Times and Locations” (*TB*, pp. 86ff.). An amendment to add a new first resolve, “That when possible, Sundays be avoided for conventions; and be it further,” was accepted by the committee as a friendly amendment. A motion to end debate was approved by voice vote, and Res. 4-08 was adopted as changed [Yes: 1,020; No: 83].

Res. 4-07, “To Amend Bylaws re Convention Preparations” (*TB*, pp. 79ff.) was introduced by the committee. Assembly agreed to proceed without reading all of the bylaws. During discussion, an amendment was introduced to delete the proposed changes to line 8 on page 83, a change accepted by the committee as a friendly amendment. A motion to refer the resolution back to the floor committee due to its size and number

of changes was introduced and discussed. A motion to end debate on the motion to refer was carried [Yes: 910; No: 150], and the motion to refer failed [Yes: 287; No: 816]. After discussion continued, a motion to end debate on entire motion was carried [Yes: 929; No: 146], and Res. 4-07 was adopted as changed [Yes: 930; No: 182].

As the committee introduced Res. 4-06, “To Amend and Restate the Articles of Incorporation” (*TB*, pp. 74ff.), the chair asked the committee to hold the resolution in abeyance until its next appearance before the convention.

Closing Prayer

President Kieschnick called on convention chaplain Jotham Johann for the closing prayer.

Session 11

Friday a.m.—July 16, 2010

Call to Order/Morning Devotion

President Kieschnick called the meeting to order and asked convention chaplain Glen Thomas to introduce the morning devotion leader, Chaplain Mark J. Schreiber, currently serving as the Director of the Ministry to the Armed Forces of the LCMS Board for Mission Services. In his meditation, “He’s Coming Home,” he reflected on Zephaniah 3:20, speaking of homesickness as a terrible, heart-wrenching condition, a condition commonplace in our own society as a war-weary nation. But the prophet Zephaniah speaks words of comfort and hope. The people of the church are to be the ambassadors of Christ, to reach out to those coming home with God’s word of reconciliation.

Special Recognitions

The chair invited Dr. Tom Kuchta and Dr. Samuel Nafzger to the podium to receive recognition for their service to the Synod—Dr. Kuchta as Vice-President—Finance—Treasurer for the past nine years, and Dr. Nafzger for his leadership of the Commission on Theology and Church Relations and his involvement in ecumenical affairs for nearly his entire ministry. As this was taking place, a delegate asked for the floor in order to present the following resolution:

To Grant the Reverend Dr. Gerald B. Kieschnick the Title of “President Emeritus”

WHEREAS, The Reverend Dr. Gerald B. Kieschnick has faithfully served the Lord as a pastor in The Lutheran Church—Missouri Synod for the past 40 years; and

WHEREAS, The last nine of those years he has served the Synod as its President with great passion and zeal in accord with the mission statement of the Synod: “In grateful response to God’s grace and empowered by the Holy Spirit through Word and Sacraments, the mission of The Lutheran Church—Missouri Synod is vigorously to make known the love of Christ by word and deed within our churches, communities, and world”; and

WHEREAS, He has led the Synod as its President in this mission fervently and evangelically with the vision of “One Mission—One Message—One People”; and

WHEREAS, It is with precedent and right and in good order to grant to former presidents of the Synod the title of and to declare them to be "President Emeritus"; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in this convention recognize the Reverend Dr. Gerald B. Kieschnick for his years of faithful service to our Lord through this Synod, recognizing primarily his service as the President of the Synod; and be it further

Resolved, That President Kieschnick be granted the title of "President Emeritus," effective immediately following the installation of the new President-elect of the Synod.

The delegate invited all those willing to support the resolution to rise and join him in a round of applause and in singing the doxology. In response to the delegate's resolution, the entire convention offered a standing ovation and sang the Common Doxology. The parliamentarian assured that this was a properly adopted resolution by the assembly.

Prior to the elections to follow, the Secretary of the Synod noted two things of concern with the actions taken by the convention the day before. A resolution was adopted by the convention (4-07) that contradicted a resolution adopted earlier (8-16A) by the convention, and a floor committee opted to withdraw one of its resolutions (5-08) because a bylaw in the resolution had already been addressed by another resolution (8-08A), assuming that its proposed changes had already been addressed. He noted that it would be impossible to sort this out in the time remaining to the convention, and proposed that those resolutions whose primary and specific interest is the bylaw changes in question will trump those resolutions whose rationale does not specifically support those bylaw changes. This principle will be honored by the Commission on Handbook and the Commission on Constitutional Matters in their work following the convention. He also encouraged floor committees to take care to avoid as many of these situations as possible.

Elections

The chair called on Chaplain Glen Thomas for a prayer before the elections of members of boards and commissions were begun. Committee 9 Chairman Russell Sommerfeld reported that the registration report hadn't changed from the last report. He then proceeded to lead the convention through the balloting process.

Board of Regents—Concordia University Irvine

Ordained:	Michael A. Morehouse	560 (elected)
	J. L. Precup	300
	Elroi Reimnitz	93
	S. T. Williams	65
Commissioned:	Donald W. Berlinski	59
	David Burgess	429 472
	Wendell L. Robson	68
	Heather H. Wyneken-	515 620 (elected)
	Manning	
Laypersons:	Elmer Gooding	552
	Peter Lee	376
	Sandra Ostapowich	691 (elected)
	Glen Piper	574 (elected)

Board of Regents—Concordia University Wisconsin

Ordained:	Stephen R. Bartelt	145
	Wayne M. Braun	335 523
	Nathan M. Meador	151
	Klemet Preus	480 590 (elected)
Commissioned:	David S. Burgess	168
	Lynnette Fredericksen	562 (elected)
	Dwayne Jobst	380
Laypersons:	Frederick M. Anderson	506
	Mary Dittmar	669 (elected)
	Robert M. Knox	559 (elected)
	Craig W. C. Schmidt	478

Board of Regents—Concordia University Portland

Ordained:	Stewart D. Crown	562 (elected)
	Steven A. Eaton	421
	Orlando E. Trier	116
Commissioned:	Keith E. Brosz	705 (elected)
	Robert E. Christian	391
Laypersons:	Lois E. Banke	271
	Roy Kravitz	270
	Kathy Schulz	926 (elected)
	Andrew T. White	752 (elected)

Board of Regents—Concordia University Chicago

Ordained:	Matthew D. Bean	108
	Kent A. Tibben	418
	William C. Weedon	584 (elected)
Commissioned:	Mark P. Muehl	609 (elected)
	Mark Thoelke	497
Laypersons:	Kirk Farney	414
	Deborah Grime	727 (elected)
	Clifford L. Meints	311
	Mark Silzer	152
	Mark O. Stern	618 (elected)

Board of Regents—Concordia Seminary, St. Louis

Ordained:	Ralph Blomenberg	401
	Michael A. L. Eckelkamp	108
	Harold L. Senkbeil	616 (elected)
Laypersons:	Albert N. Allen	608 (elected)
	Hubert L. Dellinger Jr.	413
	John D. Eckrich	477
	Paul Hegland	579 (elected)
	Louis L. Pabor	151

Board of Regents—Concordia University St. Paul

Ordained:	Joel A. Dietrich	97
	Christopher R. Dodge	480 515
	Karl A. Weber	536 595 (elected)
Commissioned:	Paul G. Crisler	471
	Angela Hublick	641 (elected)
Laypersons:	Kenneth Behm	585
	Carol M. Fehrmann	929 (elected)
	Gregg Hein	700 (elected)

Board of Regents—Concordia College Selma

Ordained:	David A. Mommens	417
	Curtis H. Peters	74
	Dien A. Taylor	630 (elected)
Commissioned:	Lawrence E. Sohn	640 (elected)
	Jane P. Wilke	479

Laypersons:	Greg D. Durgin	491
	James A Sandfort	591 (elected)
	Maria E. Saunders	452
	Ellen R. Ziehr-Lange	685 (elected)

Board of Regents—Concordia University Nebraska

Ordained:	Timothy J. Gierke	205	148
	Keith H. Grimm	359	487 620 (elected)
	Scott A. Schmieding	127	
	Ryan D. Wendt	414	473 487
Commissioned:	Robert L. Cooksey	391	542 (elected)
	Kyle L. Karsten	253	
	Greg A. Pinick	424	538
Laypersons:	Shirley Liesener	348	
	Timothy L. Moll	786 (elected)	
	Karen O'Dell	405	
	Jill Wild	605 (elected)	

Board of Directors—Lutheran Church Extension Fund

Ordained or	Albert A. Amling	83
Commissioned:	David L. Bahn	389 551 (elected)
	Mark Hansen	116
	William F. Meyer	162 167
	Robert F. Shonholz	282 381
Laypersons:	Chris A. Anderson	211 79
	Christopher J. Bannwolf	191 61
	Thomas M. Buuck	643 (elected)
	Susan J. Elsholz	162 49
	J. Phillip Morrow	100
	Christian Preus	519 491 499
	David E. Wuenscher	373 447 634 (elected)

Committee 1: Missions

Before Committee 1 Chairman Ken Hennings began his report, a motion to amend Special Standing Rule 17 to “authorize the chair to call for a vote on closing debate after ten minutes” was introduced but failed to receive the required two-thirds vote [Yes: 705; No: 370].

Res. 1-08, “To Encourage the ‘Wittenberg Project’ as a Gospel Witness Opportunity” (TB, pp. 55f.), was called to the assembly’s attention. Rev. David Mahsman addressed the assembly on behalf of the resolution. After the resolution was formally introduced by the committee and discussed briefly, a motion to end debate was carried [Yes: 869; No: 101], and Res. 1-08 was adopted as presented [Yes: 947; No: 48].

Res. 1-03, “To Increase Outreach to Immigrants at Congregation Level” (TB, pp. 51f.), was introduced by the committee. As debate began, an amendment to replace the word “people” with “immigrants” in lines 11, 13, and 16 was accepted by the committee as a friendly amendment. A motion to amend was introduced advocating inserting “seminaries and” in place of “Concordia” in line 25, and to delete the last four words of line 26 and all of the final resolve. A motion to call the question on the motion to amend was carried by voice vote. The amendment failed to carry [Yes: 352; No: 668]. After further discussion of the resolution, the chair asked the assembly whether it was ready to vote. After agreeing to end debate by voice vote, Res. 1-03 was adopted as changed [Yes: 979; No: 66].

Res. 1-10, “To Make a Concerted Effort to Reach Generation X (Born in the Late ’60s through the Late ’70s) and the Millennials in the US (Those Born after 1980 Who Are Coming of Age around 2000ff.) with the Gospel of Jesus” (pp. 356f.), was introduced by the committee. During discussion a motion was introduced to amend line 12 on page 357 by adding “using the timeless treasures of the church’s liturgies and hymns” after the word “generations.” When debate was ended by voice vote, the motion to amend was not carried [Yes: 425; No: 631]. When the chair asked the assembly if it was ready to vote on the main motion, it agreed by voice vote, and Res. 1-10 was adopted as presented [Yes: 779; No: 286].

Res. 1-07A, “To Encourage Inter-District Dialogue in the Establishment of New Church Starts, Satellite Worship Sites, and Specialized Ministries Across Geographic District Lines” (p. 356), was introduced by the committee. After brief discussion and a friendly amendment replacing “specialized” with “any” at the end of line 36, a voice vote terminated debate, and Res. 1-07A was adopted as changed [Yes: 875; No: 169].

Bible Study Essay 6

Ted Kober presented the final segment of his essay, “ONE People—*Forgiven: The Kiss of Peace*.” Using Philippians 4:2–9 as the basis of his study, he noted that the kiss of peace has lost much of its significance as a demonstration of reconciliation. We do well when we greet one another with the peace that unites us, especially when we celebrate the Lord’s Supper together. Broken relationships that are not reconciled affect, even disrupt, the community of faith. Paul is concerned enough about this to mention several women by name in the Scripture reading. As long as we are saints and sinners, the kiss of peace is essential to our life together, a benefit to individuals and also to the church and those outside the church. While reconciliation is never easy for us, providing it was certainly not easy for our Lord, but He first provided it to us so that we can share it with others inside and outside the church.

Committee 5: Seminary and University Education

Before Committee 5 Chairman Kurt Schultz began his report, a motion was introduced encouraging the chair to slow down rather than press the business of the convention forward to such an extent. The motion was defeated [Yes: 384; No: 519].

Res. 5-11, “To Clarify Bylaw 3.8.2.7.2 (e) re Promotion of Faculty” (TB, pp. 107f.), was introduced by the committee and discussed briefly before a motion to end debate was approved by voice vote. Res. 5-11 was adopted as presented [Yes: 794; No: 190].

Res. 5-12, “To Revise Bylaw 3.8.3.8.3 (b) re Faculty Appointments” (TB, pp. 108f.), was introduced by the committee and a motion to end debate was introduced immediately. After the vote to end debate failed [Yes: 638; No: 388], discussion continued until a motion to end debate was again introduced and carried [Yes: 607; No: 290]. Res. 5-12 was adopted as presented [Yes: 805; No: 215].

Committee 8: Synod Structure and Governance

Before Committee 8 Chairman Larry Stoterau was able to begin, a delegate introduced a substitute motion 8-30A for consideration. The chair ruled that substitute 8-30A be held in abeyance until the committee has had opportunity to study it. A motion to thank Committee 8 and dismiss it for the remainder of the convention was ruled out of order. When the chair's ruling was challenged, the chair was supported [Yes: 703; No: 377].

Discussion of Res. 8-02A, "To Restore Circuits to Their Primary Purpose" (*TB*, pp. 517f.), was resumed from Session 7, the assembly currently considering the proposed amendment printed on page 529 of *Today's Business*, which would insert a reference to Bylaw 5.1.2 into the resolution, amended to read: "Districts shall establish circuits according to geographic, demographic, and mission criteria, or such other criteria as shall be determined by a district." A motion to end debate on the proposed amendment was carried (Yes: 874; No: 197), and the amendment was adopted [Yes: 556; No: 541]. Discussion continued on the main motion as amended until debate was ended [Yes: 817; No: 294] and Res. 8-02A was adopted as amended [Yes: 699; No: 417].

Res. 8-05B, "To Elect Delegates to the Synod Convention" (*TB*, pp. 603ff.), was introduced and explanation provided by the committee chairman, also deleting lines 19 and 20 (p. 603). During discussion, a motion to refer the resolution to the Commission on Handbook was introduced. After debate was ended [Yes: 742; No: 361], the motion to refer was carried [Yes: 583; No: 551].

Res. 8-03B, "To Elect Circuit Counselors" (*TB*, pp. 518f.), was introduced by the committee. During discussion, a proposed amendment to replace "begin with" with "is primarily the responsibility of" in line 29 and "nominate" with "suggest" in line 31 was accepted by the committee as a friendly amendment. When a motion was introduced to amend line 8 on page 519 by inserting "either" after the word "submitted" and line 9 by having the phrase "and by the district president" instead read "or by the district president, the latter," this was ruled to require prior consultation with the Commission on Constitutional Matters and therefore out of order. Discussion continued on main motion until debate was terminated [Yes: 793; No: 314] and Res. 8-03B was adopted as changed [Yes: 619; No: 509].

Res. 8-12A, "To Direct the Board of Directors to Amend the Bylaws as Necessary" (*TB*, p. 427), was introduced and its purpose explained by the committee. After brief discussion, a motion to end debate was carried [Yes: 794; No: 322], and Res. 8-12A was adopted as presented [Yes: 822; No: 286].

Res. 8-30B, "To Study Article VI of Synod's Constitution" (*TB*, p. 606), was introduced by the committee. A proposal to amend line 43 by replacing "clarifying and affirming amendment of" with "to clarify, and affirm, or amend" was accepted by the committee as a friendly amendment. When an amendment was introduced to delete lines 41 to 43, debate was ended [Yes 806; No: 248] and the motion to amend failed [Yes: 273;

No: 828]. The question was called on the main motion [Yes: 835; No: 273] and the resolution was adopted as changed [Yes: 850; No: 286].

Res. 8-32B, "To Study Article VII of Synod's Constitution" (*TB*, pp. 607f.), was introduced by the committee. An immediate motion to end debate failed [Yes: 574; No: 522] and discussion began on the resolution. The committee agreed to the same friendly resolution for line 50 as in line 43 of Res. 8-30B. An amendment to include "colleges, universities" in line 46 after "circuits" was also received as a friendly amendment. A substitute motion was introduced advocating the withdrawal of all resolutions dealing with constitutional changes was introduced but its consideration declined by the assembly [Yes: 457; No: 640]. During continued discussion of the main motion, an amendment to insert "and their pastors" after "Synod" in line 46 was accepted by the committee as a friendly resolution. When debate was ended [Yes: 903; No: 201], Res. 8-32B was adopted as changed [Yes: 858; No: 271].

Session 12

Friday p.m.—July 16, 2010

Call to Order/Afternoon Devotion

President Kieschnick called the assembly to order and asked convention chaplain Glen Thomas to introduce the devotion leader, Dr. Leo Sanchez, Director of the Center of Hispanic Studies at Concordia Seminary, St. Louis. His meditation, "Living by the Spirit," was based on Galatians 5:16–26. He spoke of the two spirits at work in the world, opposed to each other, evil spirits and the Spirit of God. They are not only "out there," in the world, but also "in here," in the church. He encouraged walking by the Spirit in the way of peace, possible only in Jesus, from whom the Spirit is poured out. He concluded his meditation by singing a hymn of peace, "Make Me an Instrument of Peace," a canticle sung throughout the Latino world.

Minutes

Minutes were adopted following several additions and corrections by the Secretary. The Secretary also asked that an additional sentence be added to the minutes for Tuesday, with no objection from the assembly. The corrections will be incorporated in the minutes when printed in the *Convention Proceedings*.

The Commission on Constitutional Matters offered comment regarding Bylaw 7.1.1 and its application to business already conducted by the convention. The commission noted that no convention actions contradict the Constitution of the Synod. By a vote of 973 to 60, the assembly agreed with the commission's conclusions.

Elections

The chair asked convention chaplain Glen Thomas for a prayer before the elections were conducted. Committee 9 Chairman Russell Sommerfeld led the assembly through the balloting process after updating the registration report, now

totaling 599 pastoral delegates and 594 lay delegates, for a total of 1,193 voting delegates eligible for the balloting about to begin. A motion to accept the report was carried [Yes: 1,035; No: 7].

Board for National Mission

Individual Member

East Region

Ronald. Biel	182	154
Thomas E. Engler	466	577 (elected)
Deric A. Taylor		114
James Wiggins Jr.	233	319

Great Lakes Region

Aaron Dickerson	60	
William R. Kilps	141	
Richard Koehneke	100	
Martha J. Milas	420	603 (elected)
Charles S. Mueller Jr.	348	466

Great Plains Region

Steven C. Briel	634 (elected)
Marvin L. Temme	429

South Region

Samuel Cosby	540 (elected)
Lawrence Eatherton	130
Thomas P. Krause	395

West Region

Jonathan J. Coyne	310	369
Mitchell W. Gowen	86	
Mark Manning ¹⁷⁹	114	
Bryan Wolfmueller	501	595 (elected)

Layperson

East Region

Lillian Biddle	130	
Janis McDaniels	347	536
Nikki Rochester	128	
James Tallmon	455	537 (elected)

Great Lakes Region

Ernest E. Garbe	803 (elected)
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Great Plains Region

Carla M. Claussen	557 (elected)
Paul Flakne	162
Virginia Von Seggern	462

South Region

Ceretha S. Cartwright	321	
Noreen L. Linke	182	
Gary Quick	576 (elected)	

West Region

Ida L. Mall	277	
Lois Peacock	343	530
Linda Stoterau	457	558 (elected)

Board for International Mission

Individual Member

East Region

Donald Anthony	209
Andrew T. Fields	132
Juan A. Gonzales	674 (elected)
Michael Johnson	66

Great Lakes Region

Rose E. Adle	449	603 (elected)
Alan J. Barber	94	
Roger L. Buck	129	
Robert G. Miles	124	
Kenton G. Wendorf	286	483

Great Plains Region

Bernhard M. Seter	628 (elected)
Marvin L. Temme	454

South Region

Richard Cohrs	353	448
Richard Goodwill	223	
John F. Temple	497	632 (elected)

West Region

Philip R. Kuehnert	246
Michael Lange	423
Jeffrey E. Shearier	358

Layperson

East Region

Kermit W. Almstedt	412	518
Keith Frndak	376	540 (elected)
J. Phillip Morrow	256	

Great Lakes Region

Phillip A. Magness	913 (elected)
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Great Plains Region

Peggy Beyer	528
Robert Van Gundy	566 (elected)

South Region

David E. Bruns	786 (elected)
Carolyn Holbird	300

West Region

Lois Peacock	555 (elected)
August C. Schwark	525

During the balloting, when one vote separated two candidates with five ballots spoiled, the chair ruled that the spoiled ballots should not be included when determining a majority vote. The assembly upheld his ruling [Yes: 861; No: 252]. When there remained only one candidate for one of the positions to be filled, a motion was made to reopen nominations. The motion failed [Yes: 235; No: 857].

Mission Presentation: One People in Mission

Tom Zehnder introduced Chaplain Oliver Washington (Army); Chaplain Matthew Franke (Air Force), and Chaplain Robert Cross (Navy) representing all LCMS military chaplains. They spoke of their ministries on the front lines and received a standing ovation. President Kieschnick expressed appreciation and admiration for their service and assured them of the prayers of the Synod. He then asked all veterans present and then all present who have family members serving in the military to stand and be recognized.

Committee 6: Human Care

Committee 6 Chairman Herbert Mueller called attention to a letter from Lutheran Immigration and Refugee Services President Linda Hartke on page 628 of *Today's Business*. He also announced that the committee will not be bringing forward Res. 6-03, "To Amend Bylaws to Allow the Extension of Calls to Institutional Chaplains and Counselors," as provisions of previously adopted Res. 8-08A now make it moot.

Res. 6-06, "To Continue the Work Initiated by the Domestic Violence and Child Abuse Task Force" (*TB*, pp. 115f.), was introduced by the committee. A voice vote ended debate, and the resolution was adopted as presented [Yes: 1,028; No: 6].

Res. 6-08, "To Report and Publish Promptly the Deaths of Faithfully Departed Soldiers of the Cross" (*TB*, p. 566), was introduced by the committee. The resolution was adopted as presented, without debate [Yes: 1,016; No: 23].

Res. 6-05, "To Encourage Continued Emphasis on Prison and Jail Ministry" (*TB*, pp. 114f.), was introduced by the committee. After brief discussion and a friendly amendment adding "commissioned ministers" after "clergy" in line 54 of page 114 and line 1 of page 115, debate was ended by voice vote and the resolution was adopted as changed (Yes: 1,075; No: 7).

Committee 4: Administration and Finance

Committee 4 Chairman Donald Fondow reminded the assembly that it was considering Res. 4-06, "To Amend and Restate the Articles of Incorporation" (*TB*, pp. 74ff.). When an amendment was introduced to replace the words "confess and accept" with "abide by" in line 48 on page 75, the committee agreed instead to return to the original wording, "the confessional basis of." During further discussion, the committee also agreed to restore the words "clergy and lay" in line 50 as a friendly amendment. Debate was terminated [Yes: 842; No: 220], and Res. 4-06 was adopted as changed [Yes: 767; No: 315].

Committee 8: Synod Structure and Governance

As Committee 8 reported, a delegate introduced a motion to reconsider the referral of Res. 8-05B to the Commission on Handbook, offering as his reason an interest in introducing an amendment thought to resolve the need to refer. When debate was ended on the motion to refer [Yes: 673; No: 277],

the motion to reconsider the referral of Res. 8-05B failed [Yes: 529; No: 576].

Res. 8-06A, "To Give Priority to Circuit and District Overtures" (*TB*, pp. 519f.), was introduced by the committee. When an amendment was proposed to reinstitute the language of Bylaw 5.3.3 (*TB*, p. 321), the chair ruled this to be a substitute motion. The assembly declined to consider the substitute motion [Yes: 481; No: 542]. Discussion continued, a motion to cease debate having failed [Yes: 646; No: 433]. After discussion at length, the chair tested the will of the assembly and debate was ended on the resolution [Yes: 816; No: 273]. Res. 8-06A was not adopted [Yes: 488; No: 617].

Res. 8-27, "To Add a New Article XIV" (*TB*, p. 153), was introduced by the committee. An amendment to the proposed article printed on page 167 of *Today's Business* was declared not in order because it had not been reviewed by the floor committee. Discussion continued until a motion to end debate carried [Yes: 848; No: 232] and Res. 8-27 was adopted as presented by the required two-thirds vote [Yes: 762; No: 346].

Res. 8-10, "To Amend Constitution Articles X and XI" (*TB*, p. 143), was introduced by the committee, adding "accordingly" after "amended" in line 13. After brief discussion, debate was ended by voice vote and Res. 8-10 was adopted as presented by the required two-thirds vote [Yes: 796; No: 305].

Committee 2: District and Congregational Services

Committee 2 Chairman Keith Kohlmeier noted that the convention was continuing its discussion of Res. 2-05, "To Commend *Theses on Worship* and Model Theological Conference on the Theology of Worship." The delegate who during an earlier session had introduced a substitute motion agreed to withdraw his motion, his concerns having been satisfied. The chair asked the assembly whether it was ready to end debate. Debate was ended [Yes: 716; No: 286], and Res. 2-05 was adopted as presented [Yes: 802; No: 243].

Res. 2-06, "To Encourage Study of the Lutheran Confessions During Reformation Celebration" (*TB*, p. 60), was introduced by the committee. After brief discussion and a friendly amendment to include "and other Christians" in line 14 after "church," Res. 2-06 was adopted as changed [Yes: 1,000; No: 29].

Res. 2-07, "To Follow Guidelines for Compensation of Professional Church Workers" (*TB*, p. 60), was introduced by the committee. An amendment to add a second resolve as printed on page 618 of *Today's Business* was accepted by the committee as a friendly amendment. Debate was ended by voice vote, and Res. 2-07 was adopted as changed [Yes: 1,003; No: 61].

Committee 7: Ecclesial Matters

Committee 7 Chairman Lane Seitz directed attention to Res. 7-08, "To Study Time Limitations for Initiating Dispute Resolution Process" (*TB*, pp. 128f.), which was introduced by the committee. After brief discussion, Res. 7-08 was adopted as presented [Yes: 997; No: 40].

Res. 7-07A, “To Add Wording to Bylaws re Expectations of Synod Membership” (*TB*, p. 469), was introduced by the committee. Debate was ended by voice vote. Res. 7-07A was adopted as presented [Yes: 731; No: 306].

Service of Reconciliation

Convention chaplain Jotham Johann officiated for a Service of Reconciliation, bringing the week’s contemplation and study of the convention theme “ONE People—*Forgiven*” to a proper end. His message: “Never Too Late to Be Forgiven” (Gen. 45:1–15).

Session 13 Saturday a.m.—July 17, 2010

Call to Order/Morning Devotion

President Gerald Kieschnick called the assembly to order and called on convention chaplain Jotham Johann for the convention’s brief Morning Devotion.

The chair reminded the assembly of Special Standing Rule 2, granting the President the privilege of calling up for action those resolutions that in his judgment must be acted upon before the convention is adjourned.

Committee 9: Registration, Credentials, and Elections

Committee 9 Chairman Russell Sommerfeld and Committee 10 (Nominations) Secretary Waldemar Vinovskis prepared the assembly for its final election, necessitated by the resignation of Mr. Keith Frndak from service on the newly elected Board for National Missions in lieu of his election also to the LCMS Board of Directors. To fill the vacated position, delegates’ attention was called to page 657 of *Today’s Business*, where the names and biographical information of the two candidates for this final position were provided.

Before proceeding with the election, Committee 9 Chairman Sommerfeld provided the final registration report:

Voting pastoral delegates	586
Voting lay delegates	<u>591</u>
Total voting delegates	1,177
Advisory ordained delegates	42
Advisory commissioned delegates	115
Official representatives	122
Special advisory	9
Others	<u>109</u>
Total	397

After a motion to accept the updated registration report was introduced and carried, the chair called on the convention chaplain for a prayer before the election was conducted. The result of the election was as follows:

Board for International Mission

Layperson

East Region

Kermit W. Almstedt	481 (elected)
J. Phillip Morrow	369

Committee 3: Theology and Church Relations

Res. 3-05, “To Request a Thorough Response to the ELCA Social Statement *Human Sexuality: Gift and Trust*” (*TB*, p. 68), was introduced by the committee, followed by a brief explanation. When the chair tested the assembly as to its readiness to vote on the resolution, debate was ended by voice vote, and Res. 3-05 was adopted as presented [Yes: 934; No: 18].

Res. 3-07, “To Prepare New Studies on Biblical Interpretation” (*TB*, p. 69), was introduced by the committee. An amendment was proposed to delete “for the laity” from line 26. After discussion, an amendment to replace “laity” in the amendment with “church” was introduced, after which the committee accepted the change as a friendly amendment. The assembly agreed to end debate by voice vote, and Res. 3-07 was adopted as changed [Yes: 950; No: 22].

Res. 3-04A, “To Amend Bylaw 3.9.6.2.2 re Altar and Pulpit Fellowship with Small, Formative, or Emerging Confessional Churches” (*TB*, pp. 601f.), was introduced by the committee after noting changes made to this latest version of the resolution. A proposed amendment to change “commission” on line 9 (p. 602) to “CTCR” was withdrawn after comment by the committee. After further discussion, the 20-minute rule for discussion (Special Standing Rule 17) was invoked by the chair. Debate was ended [Yes: 778; No: 197], and Res. 3-04A was adopted as presented [Yes: 861; No: 119].

Res. 3-08, “To Encourage Collaboration Between the CTCR and Seminary Faculties” (*TB*, p. 69), was introduced by the committee and adopted as presented, without debate [Yes: 852; No: 19].

Res. 3-09, “To Decline Overture 3-16” (*TB*, p. 70), was introduced by the committee, adding explanation why this overture was being presented as a separate decline resolution. When the chair tested the will of the assembly regarding the need for debate, the assembly agreed to no debate [Yes: 776; No: 161], and Res. 3-09 was adopted as presented [Yes: 784; No: 166].

Committee 8: Synod Structure and Governance

Res. 8-40, “To Perform Final Audit of Outgoing Boards and Administration” (*TB*, p. 648), was introduced by the committee. After discussion and the insertion of “and administration” after “boards” in lines 20 and 25 by a friendly amendment, debate was ended [Yes: 863; No: 71], and Res. 8-40 was adopted as changed [Yes: 933; No: 29].

Res. 8-41, “To Thank the Blue Ribbon Task Force on Synod Structure and Governance” (not included in *Today’s Business*), was introduced by the committee and adopted without discussion by a rising vote of acclamation.

Committee 3: Theology and Church Relations

Res. 3-06, “To Command *The Creator’s Tapestry*” (*TB*, pp. 68f.), was introduced by the committee. During discussion, an amendment to replace “commend” with “receive” in line 7 (p. 69) was introduced and discussed until a motion was carried to end debate [Yes: 729; No: 126] and the amendment

failed [Yes: 252; No: 634]. An amendment to add “to publish the results of the study to the church at large and” after “continue” in line 9 (p. 69) was accepted by the committee as a friendly amendment. A motion to replace “commend for” with “encourage everyone to read and” on line 7 (p. 69) was introduced and discussed until debate was ended [Yes: 748; No: 120] and the motion to amend failed [Yes: 145; No: 747]. The chair tested the will of the assembly regarding ending debate on Res. 3-06 as changed by friendly amendment. Debate was ended [Yes: 764; No: 142], and the resolution was adopted as changed [Yes: 788; No: 123].

Omnibus Resolutions

The chair called the assembly’s attention to Omnibus Resolution B (Revised) on page 351 of *Today’s Business*. After the resolution was moved and seconded, a motion was introduced to remove Ov. 1-09 from the resolution. After discussion, a motion to end debate on the amendment was carried [Yes: 748; No: 131], and the amendment was defeated [Yes: 145; No: 747]. A motion to terminate debate was carried [Yes: 783; No: 106], and Omnibus Resolution B (Revised) was adopted as presented [Yes: 824; No: 67].

The chair called the assembly’s attention to Omnibus Resolution D (Revised) on page 352 of *Today’s Business*. After it was moved and seconded, a motion to amend the resolution by adding Ov. 2-19, “To Command *Issues, Etc.*” (CW, p. 161), was introduced and then withdrawn when attention was called to Ov. 2-17, “To Give Thanks for the Dedication of *Issues, Etc. Personnel*” (CW, p. 160), already listed in the resolution. A proposed amendment to replace “Thanks” with “Commend and Encourage” in reference to R 1-8, “Anglican Church in North America,” was accepted by the committee as a friendly amendment. With no further debate, Omnibus Resolution D (Revised) was adopted as changed [Yes: 877; No: 31].

Committee 1: Missions

Res. 1-11, “To Urge the Prompt Appointment of an Individual for Strategic Development of Hispanic Ministries” (TB, p. 423), was introduced by the committee and adopted as presented, without discussion [Yes: 759; No: 53].

Res. 1-02, “To Provide Guidance for Future Direction of *Ablaze!*” (TB, p. 51), was introduced by the committee. During discussion, a proposed amendment to substitute the words “*Resolved*, That the Synod encourage its congregations and their members not to extinguish the Spirit’s fire, but to pray that the Spirit of God will renew a right spirit within us, not forsake us, restore to us the joy of His salvation, and uphold us, so that we may teach transgressors His ways (based on 1 Thess. 5:19 and Ps. 51:10–13); and be it further” in place of lines 34–36 of the resolution was accepted by the committee as a friendly amendment. Debate was ended [Yes: 693; No: 142], and Res. 1-02 was adopted as changed [Yes: 626; No: 210].

Res. 1-12, “To Ensure Solid Lutheran Theological Training for Missionaries” (TB, p. 561), was introduced by the committee. Debate was ended immediately [Yes: 722; No: 109], and Res. 1-12 was adopted as presented [Yes: 829; No: 29].

Committee 5: University and Seminary Education

Res. 5-05A, “To Support Pastoral Formation” (TB, pp. 368f.), was introduced by the committee. An amendment was proposed to replace “and manage the congregation to accomplish its mission and purpose” in lines 5 and 6 with “their congregations through catechesis, teaching Holy Scripture and the liturgy and the Confessions with humble service through word and sacrament.” The chair ruled that the words in question are a quotation which the assembly had no right to change and that the proposed amendment was therefore not in order. During discussion, when the use of the word “novice” in line 17 (p. 369) was questioned in light of 1 Tim. 3:6, it was explained that the resolution and the quoted “Themes for Pastoral Education” intend to speak primarily to the recruitment of candidates. As discussion continued, a proposed amendment to add “and universities” after “seminaries” in line 25 (p. 369) was accepted by the committee as a friendly amendment. The chair tested the will of the assembly, and debate was ended [Yes: 662; No: 143], after which Res. 5-05A was adopted as changed [Yes: 552; No: 306].

Committee 8: Synod Structure and Governance

Committee 8 Chairman Larry Stoterau announced his committee’s willingness to forego the remainder of its resolutions if that were the will of the assembly. The chair tested the will of the assembly, asking for its vote whether in favor of not calling up Committee 8 for the remainder of its report. The assembly agreed to forego the remainder of Committee 8’s resolutions [Yes: 566; No: 256].

Minutes

The chair called attention to the previous day’s minutes (Sessions 11 and 12) of the convention (TB, pp. 659ff.). The minutes were accepted by voice vote without additions or corrections. The chair noted that the minutes of the final session of the convention will be approved by the Board of Directors of the Synod.

Final Registration and Credentials Report

Committee 9 Chairman Russell Sommerfeld reported 518 pastoral voting delegates and 491 lay voting delegates present at last count, for a total of 1,009 voting delegates. He noted that it was not possible to provide an accurate current report of advisory delegates and others present, referring the convention to his most recent report. A motion was introduced and carried to adopt the final Registration and Credentials Report [Yes: 649; No: 3].

Adjournment

Before adjourning the convention, President Kieschnick made the following statement, providing specific recognition to those who provided essential service to the convention:

Before we adjourn this convention, I wish to acknowledge for the record the producers of the Red Chair videos that have been shown through this convention, Mr. Frank Hart and Mr. Rob Camper, from CrossPoint in Katy, Texas, who videotaped, edited, and produced these videos. I also thank the members of

the Council of Presidents who agreed to share their stories of forgiveness while sitting in the red chair.

I also thank the following people for their service at this convention:

- Secretary Ray Hartwig
- The others assisting on the stage: Stage assistant to the President, David Bahn; Parliamentarian Len Young; Timekeeper Suzanne Kurth; and Assistant to the Secretary, Walt Rosin
- Stage assistants Peggy Turnipseed and Wes Krueger
- From LCMS General Services: David Fiedler and Barb Knehans
- From LCMS IT Services: Kevin Wudtke, Joel Rivers, Van Heins, and Richard Engel
- The *Today's Business Staff*: Kathy Ledbetter, Pam Weeke, Brenda Wilson, and others who have already headed home
- Convention chaplains Jotham Johann and Glen Thomas
- The members of the Board of Directors, Commission on Structure, and Commission on Constitutional Matters, with special mention of CCM Chairman Albert Marcis, completing his final term of office after 12 years of service
- The chairs, vice-chairs, and all members of all floor committees, including the Council of Presidents
- The many, many volunteers, from those who planned and led the opening worship service to the many others who worked daily in registration, hospitality, as pages, guest transportation, ushers, and countless other roles
- Our A/V director and producer Bill Engfehr and his staff
- The LCMS Travel and Meeting team led by Director Lynne Marvin
- The members of the Blue Ribbon Task Force on Synod Structure and Governance, who labored for five long years to produce their report

- Finally, you, the delegates, for giving of your time and energy to participate in this convention process

Many thanks to you all, including those whom I am sure I have forgotten to name.

Close of Convention

President Kieschnick then took up the historic gavel (to be kept until the next convention by Concordia Historical Institute) and declared the convention adjourned “in the name of the Father and of the Son and of the Holy Spirit. May God lead this church.”

Service of Sending

The closing Service of Sending, conducted by convention chaplains Jotham Johann and Glen Thomas, included parting reflections by President Kieschnick. He spoke of what the Synod is all about, changing lives for time and eternity, using a story from the early efforts of New Guinean missionary Otto Hintze. After recalling some of the highlights of the convention, he noted again the convention theme, ONE People™*Forgiven*, expressing the hope that through the convention’s accomplishments many people would be brought to faith. After thanking the entire LCMS for the opportunity to serve for the past nine years, he left the convention with parting words from St. Paul: ‘I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. I am sure of this, that He who began a good work in you will bring it to completion at the day of Jesus Christ.’

The service concluded with the hymn “Go, My Children, with My Blessing” and the benediction.

Raymond L. Hartwig, *Secretary*

ELECTION RESULTS

PRESIDENT

	Nominating Ballots	(1)	(2)	(3)	(4)
William Diekelman	185				
Carl Fickenscher II	5	5			
Daniel Gard		1			
*Matthew Harrison	1,332	643			
Gerald Kieschnick	755	527			
Paul Maier	16				
Dale Meyer	23				
Herbert Mueller	503	8			
Daniel Preus	31				
Wallace Schulz	188				
John Wohlrabe, Jr.	79				

* Persons receiving 15 or fewer nominating votes are listed in *Biographical Synopsis*.

FIRST VICE-PRESIDENT

	Nominating Ballots	(1)	(2)	(3)	(4)
William Diekelman	244	339			
Matthew Harrison	728				
Paul Maier	70				
*Herbert Mueller	.809	631			
Dean Nadasdy	36				
Daniel Preus	79	82			
Jeffrey Schrank	112	64			
Wallace Schulz	240	81			
John Wohlrabe, Jr.	144				

* Persons receiving 30 or fewer nominating votes are listed in *Biographical Synopsis*.

OTHER VICE-PRESIDENTS

	Nominating Ballots	(1)	(2)	(3)	(4)
David Adams	.682	349	514		
Victor Belton	134	356	453		
Luther Brunette	74		85		
David Buegler	353	461	567	568	
Carl Fickenscher II	161	142			
Terry Forke	195				
Matthew Harrison	45				
*Paul Maier	.481	523	677		
Dale Meyer	34				
Herbert Mueller, Jr.	195				
*Scott Murray	.436	343	548	571	
Dean Nadasdy	435	387	499		
John Pless	34		48		
Clint Poppe	35		77		
*Daniel Preus	.488	451	600		
J. A. O. Preus	32	175			
Lawrence Rast	44		73		
Wallace Schulz	159	307			
Harold Senkbeil	36		96		
Dean Wenthe	42	148			
*John Wohlrabe, Jr.	.800	548	737		

* Persons receiving 30 or fewer nominating votes are listed in *Biographical Synopsis*.

OFFICE OF SECRETARY

	Election Ballots	(1)	(2)	(3)	(4)
<i>Ordained (elect 1)</i>					
*Raymond L. Hartwig (MO)	.998				
Larry S. Harvala (IN)	100				

LCMS BOARD OF DIRECTORS

	Election Ballots	(1)	(2)	(3)	(4)
<i>Ordained (elect 2)</i>					
*Victor J. Belton (FG)	.567	657			
*Michael L. Kumm (SI)	.471	553	521	589	
Rick R. Milas (CI)	442	478	125		
Norbert C. Oesch (PSW)	238	221			
Curtis H. Peters (IN)	108				
Jeffery T. Schrank (EN)	366	418	511	576	
Gregory J. Wismar (NE)	123				

Layperson (elect 4)

	Election Ballots	(1)	(2)	(3)	(4)
<i>Layperson (elect 4)</i>					
*James W. Carter, Jr. (NI)	.668				
*Ed Everts (IE)	.652				
*Keith Frndak (EA)	.635				
David A. Piehler (NW)	535				
*Warren Puck (IW)	.778				
Roy A. Schmidt (MI)	524				
Walter F. Tesch (SW)	528				
Lloyd P. Wardley (AT)	235				

BOARD FOR NATIONAL MISSION

Individual (elect 1 from each region)

East

Ronald D. Biel (FG)	182	154
*Thomas E. Engler (EA)	.466	577
Deric A. Taylor (NJ)	114	
James Wiggins, Jr. (SE)	233	319

Great Lakes

Aaron Dickerson (SI)	60
William R. Kilps (SW)	141
Richard Koehneke (IN)	100
*Martha J. Milas (CI)	.420
Charles S. Mueller, Jr. (NI)	348
	466

Great Plains

*Steven C. Briel (MNS)	.634
Marvin L. Temme (WY)	429

South

*Samuel Cosby (TX)	.540
Lawrence L. (Lonie)	130
Eatherton (MO)	
Thomas P. Krause (KS)	395

West

Jonathan J. Coyne (CNH)	310	369
Mitchell W. Gowen (CNH)	86	
Mark Manning (PSW)	179	114
*C. Bryan Wolfmueller (RM)	501	595

Layperson (elect 1 from each region)

East

Lillian Biddle (AT)	130
Janis McDaniels (SE)	347
Nikki Rochester (SE)	128
*James Tallmon (SE)	.455
	537

Great Lakes

*Ernest E. Garbe (CI)	.803
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Great Plains	
* Carla M. Claussen (MNS)457	557
Paul Flakne (MNS)	162
Virginia Von Seggern (NEB)	462

South	
Ceretha S. Cartwright (TX)	321
Noreen L. Linke (TX)	182
* Gary Quick (OK)576	

West	
Ida L. Mall (RM)	277
Lois Peacock (CNH)	343
* Linda Stoterau (PSW)457	558

BOARD FOR INTERNATIONAL MISSION

Individual (elect 1 from each region)

East	
Donald Anthony (SE).....209	
Andrew T. Fields (FG).....132	
* Juan A. Gonzalez (AT)674	
Michael Johnson (SE)	66

Great Lakes	
* Rose E. Adle (CI)449	603
Alan J. Barber (IN)	94
Roger L. Buck (SW)	129
Robert G. Miles (MI).....124	
Kenton G. Wendorf (SW).....286	483

Great Plains	
* Bernhard M. Seter (ND)628	
Marvin L. Temme (WY)	454

South	
Richard Cohrs (MO)	353
Richard Goodwill (TX)	223
* John F. Temple (MO)497	632

West	
Philip R. Kuehnert (NOW)	246
*Michael Lange (CNH)	423
Jeffrey E. Shearier (RM)	358

Layperson (elect 1 from each region)

East	
* Kermit W. Almstedt (FG) ..412	518
Keith Frndak (EA)	540
J. Phillip Morrow (SE).....256	369

Great Lakes	
* Phillip A. Magness (NI)913	

Great Plains	
Peggy Beyer (NEB)	528
* Robert Van Gundy (MNS) ..566	

South	
* David E. Bruns (KS)	786
Carolyn Holbird (OK)	300

West	
* Lois Peacock (CNH)555	
August C. Schwark (NOW)	525

BOARD OF DIRECTORS OF THE CONCORDIA UNIVERSITY SYSTEM

(formerly elected as the Board for University Education)

Ordained or Commissioned (elect 1)

William H. Ameiss (NI)	373
* Daniel N. Jastram (EN)475	
* John E. Mierow (SW)	533
Lee E. Schluckebier (NEB)	414

Layperson (elect 2)

Paul Flakne (MNS)	449
James K. Gruetzner (RM)	278
* David Hawk (IN)	483
Richard D. Peters (PSW)	215
* Nancy (Drews) Petrie (NOW) 455	583
Lisa C. Spence (FG)	194

COMMISSION ON THEOLOGY & CHURCH RELATIONS

Ordained (elect 1) – parish pastor

Armand J. Boehme (MNS)	197
* Arlo W. Pullmann (MT) ...497	594
John M. Ramey (SE)	284
Robert C. Steinke (FG)	127

Commissioned (elect 1) – parish teacher

* Timothy D. Hardy (MI)669	
Gail E. Hein (RM)	450

Layperson (elect 1)

Bryan Campbell (MO)	83
Mark Dowell (MO)	96
Ray A. Moldenhauer (MNN) ..434	550
* Jeffrey Schwarz (SI)498	566

BOARD OF DIRECTORS FOR CONCORDIA PUBLISHING HOUSE

Ordained (elect 1)

Michael S. Ernst (EN)	438
Scott C. Klemz (CNH)	191
* Alvin J. Schmidt (CI)503	602

Commissioned (elect 1)

Kelly Bailey-McCray (NOW) ..468	
* Mark L. Bender (MO)664	

Layperson (elect 3)

Michael Besch (EN)	202
David Domsch (MO)	357
Kate A. Hallock (EA)	427
* Ruth N. Koch (RM)	501
Phillip A. Magness (NI)	475
* Natalie Oleshchuk (MO) ..577	448
* Gretchen A. Roberts (MDS) .675	531
Stanley J. Scheumann (EN)	153

BOARD OF DIRECTORS OF THE LUTHERAN CHURCH EXTENSION FUND

Ordained or Commissioned (elect 1)

Albert J. Amling (EN)	83
* David L. Bahn (TX)389	551
Mark A. Hansen (IW)	116
William F. Meyer (MO)	162
Robert F. Shonholz (IN).....282	381

Layperson (elect 2)

Chris A. Anderson (KS)	211
Christopher J. Bannwolf (TX) ..191	61

*Thomas M. Buuck (NOW) . .643		
Susan J. Elsholz (EN) . .162	49	
J. Phillip Morrow (SE) . .100		
Christian A. Preus (MNS) . .519	491	499
*David E. Wuenscher (MO) . .373	447	634

BOARD OF REGENTS—CONCORDIA UNIVERSITY ANN ARBOR

<i>Ordained or Commissioned (elect 1)</i>		
Norman A. Koy (MI) . .321	427	
*Martin K. Moehring (IN) . .489	572	
John M. Rutz (OH) . .122		
Wayne H. Wentzel (MI) . .179	132	
Robert D. Reisenbichler (OH) . .478		
*Wesley J. Wrucke (IN) . .616		

Layperson (elect 2)

*Christian A. Preus (MNS) . .594		
*Leslie K. Sramek (SI) . .901		
Thomas L. Staack (IE) . .554		

BOARD OF REGENTS—CONCORDIA UNIVERSITY AUSTIN

<i>Ordained or Commissioned (elect 1)</i>		
Richard S. Cody (MO) . .523		
*Michael P. Dorn (TX) . .573		
Paul M. Brandt (PSW) . .157		
*Jan W. Lohmeyer (TX) . .522	598	
David A. Sommermeyer (TX) . .442	520	

Layperson (elect 2)

Jon S. Bruss (KS) . .495	549	561
Paul Feucht (TX) . .454	490	505
James C. Holste (TX) . .145		
*Noreen L. Linke (TX) . .486	533	583
*Kristi A. Matus (TX) . .465	533	607
Estefanos Taamrat (TX) . .196	146	

BOARD OF REGENTS—CONCORDIA UNIVERSITY BRONXVILLE

<i>Ordained or Commissioned (elect 1)</i>		
William A. Harmon (SE) . .381		
*Arthur W. Scherer (SE) . .670		
Ben T. Herbrich (AT) . .216		
*Jonathan C. Laabs (NI) . .461	803	
John E. Mierow (SW) . .446	307	

Layperson (elect 2)

Chester M. Edelmann, Jr. (AT) . .560		
*Heidi J. Fields (FG) . .561		
*James T. Jahnke (AT) . .590		
Robert Weber (EN) . .389		

BOARD OF REGENTS—CONCORDIA THEOLOGICAL SEMINARY, FT. WAYNE, IN

<i>Ordained (elect 1)</i>		
*Ronald M. Garwood (WY) . .558	601	
Daniel N. Harmelink (PSW) . .84		
John H. Kieschnick (TX) . .486	542	

Layperson (elect 2)

Jonathan A. Dorr (SD) . .131		
Miriam E. Hoelter (NOW) . .453	439	
*Leo S. Mackay, Jr. (SE) . .655		
Christian L. Rieddle (MI) . .149		
Bethel Sine (IN) . .205	105	

David P. Stephens (CI) . .83		
*Bradd Stucky (SW) . .549		591

BOARD OF REGENTS—CONCORDIA UNIVERSITY IRVINE

<i>Ordained or Commissioned (elect 1)</i>		
*Michael A. Morehouse (EN) . .560		
J. L. Precup (PSW) . .300		
Elroi Reimnitz (PSW) . .93		
S. T. Williams (PSW) . .65		
Donald W. Berlinski (RM) . .59		
David Burgess (SW) . .429	472	
Wendell L. Robson (PSW) . .68		
*Heather H. Wyneken-Manning (PSW) . .515		620

Layperson (elect 2)

Elmer Gooding (PSW) . .552		
Peter Lee (PSW) . .376		
*Sandra Ostapowich (RM) . .691		
Glen Piper (IN) . .574		

BOARD OF REGENTS—CONCORDIA UNIVERSITY WISCONSIN

<i>Ordained (elect 1)</i>		
Stephen R. Bartelt (NEB) . .145		
Wayne M. Braun (TX) . .335	523	
Nathan M. Meador (SW) . .151		
*Klemet Preus (MNS) . .480		590

Commissioned (elect 1)

David S. Burgess (SW) . .168		
*Lynnette A. Fredericksen (NW) . .562		
Dwayne Jobst (SW) . .380		
<i>Layperson (elect 2)</i>		

Frederick M. Anderson (SW) . .506		
*Mary Dittmar (SW) . .669		
*Robert M. Knox (NI) . .559		
Craig W.C. Schmidt (SW) . .478		

BOARD OF REGENTS—CONCORDIA UNIVERSITY PORTLAND

<i>Ordained (elect 1)</i>		
*Stewart D. Crown (CNH) . .562		
Steven A. Eaton (NOW) . .421		
Orlando E. Trier (NOW) . .116		

Commissioned (elect 1)

*Keith E. Brosz (NOW) . .705		
Robert E. Christian (NOW) . .391		

Layperson (elect 2)

Lois E. Banke (NOW) . .271		
Roy Kravitz (NOW) . .270		
*Kathy Schulz (EN) . .926		
*Andrew T. White (NOW) . .752		

BOARD OF REGENTS—CONCORDIA UNIVERSITY CHICAGO

<i>Ordained (elect 1)</i>		
Matthew D. Bean (SE) . .108		
Kent A. Tibben (CI) . .418		
*William C. Weedon (SI) . .584		

Commissioned (elect 1)

*Mark P. Muehl (IN) . .609		
Mark Thoelke (MO) . .497		

<i>Layperson (elect 2)</i>	
Kirk Farney (NI)	414
*Deborah Grime (IN)	727
Clifford L. Meints (IW)	311
Mark Silzer (CNH)	152
*Mark O. Stern (NI)	618

BOARD OF REGENTS—CONCORDIA SEMINARY— ST. LOUIS

<i>Ordained (elect 1)</i>	
Ralph Blomenberg (IN)	401
Michael A. L. Eckelkamp (RM) ...	108
*Harold L. Senkbeil (SW)....	616

<i>Layperson (elect 2)</i>	
*Albert N. Allen (TX)	608
Hubert L. Dellinger, Jr. (MDS)	413
John D. Eckrich (MO)	477
*Paul Hegland (SW)	579
Louis L. Pabor (TX).....	151

BOARD OF REGENTS—CONCORDIA UNIVERSITY ST. PAUL

<i>Ordained (elect 1)</i>	
Joel A. Dietrich (CI).....	97
Christopher R. Dodge (MNS)	515
*Karl A. Weber (MNN).....	536
<i>Commissioned (elect 1)</i>	
Paul G. Crisler (MO)	471
*Angela Hublick (IN)	641
<i>Layperson (elect 2)</i>	
Kenneth Behm (MNN).....	585
*Carol M. Fehrmann (MNS)	929
*Gregg Hein (MT)	700

BOARD OF REGENTS—CONCORDIA COLLEGE SELMA

<i>Ordained (elect 1)</i>	
David A. Mommens (IN).....	417
Curtis H. Peters (IN)	74

*Dien A. Taylor (AT)	630
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<i>Commissioned (elect 1)</i>	
*Lawrence E. Sohn (SW)....	640

Jane P. Wilke (MO)	479
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<i>Layperson (elect 2)</i>	
Greg D. Durgin (FG)	491
*James A. Sandfort (MO) ...	591
Maria E. Saunders (FG).....	452
*Ellen R. Ziehr-Lange (PSW) 685	

BOARD OF REGENTS—CONCORDIA UNIVERSITY NEBRASKA

<i>Ordained (elect 1)</i>		
Timothy J. Gierke (NEB).....	205	148
*Keith H. Grimm (NEB)....	359	487
Scott A. Schmieding (MO)	127	
Ryan D. Wendt (MT)	414	487

<i>Commissioned (elect 1)</i>		
*Robert L. Cooksey (MO)...	391	542
Kyle L. Karsten (CI)	253	
Greg A. Pinick (PSW)	424	538

<i>Layperson (elect 2) – 2 from Seward County</i>		
Shirley Liesener (NEB)	348	
*Timothy L. Moll (NEB)....	786	
Karen O'Dell (NEB)	405	
*Jill Wild (NEB).....	605	

SPECIAL STANDING RULES

1. The Chair shall see that the agenda is followed as closely as possible.
2. During the last two days of the convention, the President shall have the privilege of calling up for action those resolutions that in his judgment must be acted upon before adjournment.
3. No motion to reconsider or rescind shall be made or called up during the last day of the convention.
4. If any resolution is not acted upon by the convention before adjournment, it dies and the subject matter may be reintroduced for possible consideration by an overture to the next convention.
5. Minutes shall be distributed every next morning in *Today's Business*. The first item of business of the afternoon session shall be the formal approval of these minutes, with the exception of the final day's minutes, which shall be approved by the Board of Directors at its first meeting following the convention. Only corrections to the minutes involving convention actions shall be offered from the floor for consideration. Editorial corrections addressing misspellings of names or faulty references or titles should be provided in writing to the Secretary for incorporation into the minutes.
6. Resolutions shall be prioritized by floor committees and normally shall be presented to the convention in numerical sequence. However, resolutions that impact nominations or elections may be given earlier consideration at the discretion of the Chair, in consultation with the floor committee chairman and the chairmen of the floor committees on nominations and elections.
7. The convention chairman, in consultation with floor committee chairmen, may identify resolutions to which up to 1½ hours of continuous consideration should be allotted, as follows:

15 minutes (if needed)	Floor committee presentation
30 minutes (if needed)	Debate on the main motion
45 minutes (if needed)	Presentation of and debate on amendments, substitute motions, main motion, or main motion as amended

No motion to amend, to lay on the table, or to call the previous question (close debate) may be made during the first two segments of floor committee presentation and debate on the main motion. Alternate pro and con speaking will be followed during debate. Time not used in any one segment of the above schedule may be added to the next succeeding segment.
- The Chair shall have the right to inquire of the assembly at any point its readiness to vote. If not concluded earlier, debate shall cease at the end of ninety (90) minutes and all motions shall be put to a vote.
8. The preface, preamble, rationale, and whereas sections shall be regarded as integral parts of resolutions and therefore subject to the same consideration and adoption as the main motion.
9. Except in unusual circumstances where the reading of the whereas sections of a resolution is necessary due to their technical nature, the whereas sections of resolutions from floor committees that are printed in *Today's Business* will not be read by the chairman or presenting member of the floor committee. In addition, the chair of the convention is not required to read each resolution as he states the questions and then as he calls for the vote.
10. Delegates wishing to address the convention, when recognized by the chair, shall state their name and the name of the district or other entity of the Synod that they represent. Delegates shall normally address the convention from their assigned microphones.
11. No delegate may speak in debate for longer than two (2) minutes per speech. No delegate may speak more than twice on the same motion on the same day and may not speak a second time until all delegates desiring to speak the first time have had opportunity. The chair shall have discretion to make exceptions to this rule. When a floor committee is called on to answer a question or to give information, this rule shall not apply.
12. A delegate who speaks on an issue may not move to call the question at the close of his or her speech.
13. Debate shall follow a "pro-con" format. The order of speaking by delegates during debate shall normally be determined using the electronic queuing system, implemented as follows: After recognition by the chair, the speaker shall declare whether he or she is expressing a "pro" or "con" view. After the initial speaker, the chair shall ask each successive speaker in the queued order whether he or she desires to express a "pro" or "con" view until the next speaker with an opposite view is identified. In this manner the next speaker shall be recognized. After that speaker expresses his or her view, that speaker's name shall be removed from the queue and the order for debate shall return to the top of the queue, whereupon the same process will be repeated. When a member of the floor committee speaks in favor of a resolution, that shall be recognized as a "pro" speech and will be followed by a "con" speech. When a member of the floor committee speaks against a resolution, it shall be recognized as a "con" speech and will be followed by a "pro" speech.
14. An electronic response system shall ordinarily be used to register votes. If the system is not available, the chair shall take votes by voice, by show of hands, or by a rising vote. The chair may order a count if any voice, show of hands, or rising vote seems inconclusive. When possible, vote tallies shall be recorded in the minutes.
15. Whenever possible, substitute resolutions and amendments to proposed resolutions shall be submitted to *Today's Business* for publication prior to convention consideration of the resolutions to which they pertain. When this is not possible, as in the course of a discussion, a written copy of the proposed amendment shall be provided to the Secretary immediately after it is offered from the floor.
16. If a substitute motion is offered and seconded, the presenter shall be offered two (2) minutes to provide the rationale for offering it and a member of the floor committee shall be offered two (2) minutes to present rationale for not considering the proposed substitute, after which the convention shall decide by majority vote without further debate whether or not to consider the substitute. If the decision is in the affirmative and if the substitute motion is subsequently adopted, the original motion fails. If the

SPECIAL STANDING RULES

substitute motion does not receive favorable action either to consider or to adopt, the original motion is again considered. (This is an adaptation of the so-called “Behnken Rule” for addressing substitute motions.)

17. While any voting delegate may move to close debate (call the question) at any time, a vote on closing debate (two-thirds vote required) on the pending motion shall be put by the chair after every twenty (20) minutes of debate (except those to which Standing Rule 7 pertains). The chair may also call for a vote on closing debate (two-thirds vote required) when in his judgment the assembly has heard sufficient speaking from both sides of the issue.
18. In order to promote an orderly and non-distracting convention atmosphere, the following guidance shall apply to the use, and area of use, of electronic equipment, including wired and wireless communication devices, laptops, cell phones, smart phones, pagers, PDAs, or other similar devices. In all cases where use is permitted, the sound-producing capabilities of such devices shall not be used. Except as approved by convention staff, personal extension cords shall not be allowed on the convention floor.
19. To conserve convention time, questions of privilege shall be addressed in writing to the chair.
20. Whenever an amendment is offered from the floor that seeks to make editorial or other helpful suggestions to a pending resolution coming from a floor committee, the chair of the floor committee shall have the option of accepting such an amendment. If it is accepted, then the amendment is made without further debate or formal vote of the assembly.
21. A motion to close debate (“call the question”) shall apply only to the immediately pending question.
22. Amendments of non-contiguous words may be made to a pending question so long as the consequence of such non-contiguous amendment does not constitute in effect a substitute motion.
23. The privilege of granting delegates the right to record their votes in the minutes with respect to a particular resolution shall be granted by the assembly by a majority vote without debate. If such privilege is granted, the votes of record shall be submitted in writing to the Secretary of the Synod within 15 minutes after the close of the day’s business on which such privilege was granted.
24. The point of information (to ask a substantive question) will not have any special preference in recognition. Any delegate desiring to make such request shall be allowed to do so only if called upon by the chair in regular order and shall not have any priority over other delegates in being recognized by the chair. The request for a point of information shall be granted

by the chair only if the request is made prior to any motion to close debate on the question being considered.

25. Procedure for Floor Nominations

a. Floor nominations for the officers of the Synod, as these are identified and ordered in Bylaw 3.12.4.2(a)—namely, *the President, the First Vice-President, and the other vice-presidents in that order, and the election by ballot of the Secretary, the Vice-President-Finance-Treasurer, and the elective members of the Board of Directors of the Synod*—shall be accepted prior to the election of those offices according to the standing rules of this convention, in accord with Bylaw 3.12.3.7,* which states, *“floor nominations shall be brought individually before the convention for approval before being added to the ballot,”* and as interpreted, *“In other words, each floor nomination is to be acted upon separately by a convention vote. When the convention approves the receipt of each nomination, one-by-one, by an affirmative vote of the assembly according to accepted parliamentary rules, this constitutes an amendment of the slate.”* (CCM Opinion 05-2456)

b. After the election of the officers of the Synod, as those are identified and ordered in Bylaw 3.12.4.2(a) and noted above, floor nominations for all other elective positions of boards and commissions shall be opened for a period of forty (40) minutes in accord with Bylaw 3.12.3.7,* as detailed above. Unless ceased earlier by a two-thirds vote of the assembly, at the end of forty (40) minutes a vote to cease nominations shall be called by the convention chairman. If a two-thirds vote to cease nominations is not received, the period for floor nominations shall be extended by twenty (20) minutes. At the end of twenty (20) minutes, a vote to cease nominations shall again be called by the convention chairman. If a two-thirds vote to cease nominations is not received, the period for floor nominations shall be extended an additional twenty (20) minutes. This cycle shall continue in twenty (20) minute intervals until a two-thirds vote for nominations to cease is received from the assembly.

26. Unless covered by these Special Standing Rules, parliamentary procedure shall be governed by the most recent edition of *Robert’s Rules of Order Newly Revised*.

* Bylaw 3.12.3.7

- (a) *The convention may amend the slate by nominations from the floor.*
- (b) *Floor nominations shall be brought individually before the convention for approval before being added to the ballot. No floor nominations shall be accepted which would preclude, by virtue of election limitations of such office, election of any pending nominee already on the slate of candidates received from the Committee for Convention Nominations without disclosing such potential effect immediately to the convention.*
- (c) *Such floor nominations may only be made from the list of names which have previously been offered to the Committee for Convention Nominations prior to the final deadline established and published by the committee, unless the convention shall otherwise order by a simple majority vote.*

REPORT OF THE PRESIDENT

The 64th Regular Convention The Lutheran Church—Missouri Synod Report of the President, Part III—July 11, 2010

Dear friends in Christ . . .

This report of the president of The Lutheran Church—Missouri Synod is brought to you in the Name of the Father, of the Son, and of the Holy Spirit. Amen.

Never before in the 163-year history of our Synod has God blessed us with so many opportunities to reach the world for Christ. Achieving our full potential in what God has called us to do will require that we come to grips with the challenges ahead.

During my first term as Synod President, I made an observation that has prompted a reaction, not all of it favorable. Referring to our beloved Synod at the outset of the 21st century, I said, “This is not your grandfather’s church.”

Those troubled by this comment inferred it to mean that we should turn our back on what has happened in the past for the sake of focusing on the future. They considered my comment a disregard for, even an insult to, the time-honored heritage and traditions of our Synod that our grandparents held so dear. Nothing could be further from the truth.

Today, in this report, I’ll share with you my thoughts about the church of our grandparents and the church of our grandchildren.

Both my maternal and paternal grandfathers and grandmothers lived in this country at a time when its claim to be a Christian country was far more accurate than that same claim today. They belonged to South Texas LCMS congregations full of faithful people of God who did not face the multifaceted challenges that confront congregations today, including the ones to which you and I belong.

Perhaps my observation, “This is not your grandfather’s church,” would have been more easily understood had I broadened it to say, “This is not your grandfather’s *world*.” Or, “These are not your grandfather’s *times*.” In other words, the *environment* in which our grandfathers’ church operated was vastly different from our own.

I don’t need to review for you everything that has changed between the days of our grandparents, or the days of our parents, or even our own days in the not-so-distant past, and today. Here are just a few examples:

There was a time in our country when children prayed openly in public schools or recited, every day, without criticism or threat, the Pledge of Allegiance, including the phrase “one nation under God.”

There was a time in our country when abortion was considered an evil by just about everyone and divorce was commonly frowned upon.

There was a time in our country when same-sex marriage wasn’t even mentioned and the idea of homosexual clergy was unthinkable.

There was a time in our country when Christianity was widely respected and the church was the center of the spiritual and social life of the community.

There was a time in our country when our religious liberties were not constantly under threat and certainly not by our own government.

There was a time in our country when America was considered a *sender* of missionaries, not a receiver of them.

There was a time in our country when our Synod was opening one or two new congregations *every week* to accommodate returning soldiers and the sustained postwar population boom.

There was a time in our country when stores were closed on Sunday, and kids weren’t playing soccer or football or baseball or basketball on Sunday morning because most of them were in Sunday school.

There was a time in our country when adherents of Islam, Buddhism, Hinduism, Jehovah’s Witness, and Mormonism were considered minor players or even bench-sitters on the American religious playing field.

And there was a time in our country when our Pacific Southwest District—formerly known as the Southern California District—did not have worship services conducted every Sunday in 70 (70!) congregations using a language other than the English language.

My friends, these and so many other realities simply were not a part of my—or your—grandfather’s day. They were not a part of his experience. They were not a part of the life of his church.

When I say, “This is not your grandfather’s church,” I’m not saying, and never have said, that we should change *anything* concerning our view of Holy Scripture or the Lutheran Confessions. I would never alter one iota of our theology, doctrine, or Christian values, including those outlined in the synopsis of what we believe, teach, and confess that I have shared many times, including my report to the district conventions last year and also in Part I of my report to this convention. The following excerpts from that list provide an overview of some of the beliefs and teachings we hold in common, without compromise:

- That there is only one true and triune God, Father, Son, and Holy Spirit, who created the world in six days.
- That since the fall into sin, all people are born with original sin and are incapable of pleasing God by their own merits, works, or behavior.
- That God promised a Savior to Adam and Eve and, through them, to all people.
- That this Savior is Jesus Christ, the only Son of God, who died for the sins of the whole world.
- That only those who trust in His atoning work of dying on the cross will be saved eternally.
- That the doctrine of justification by grace through faith in Christ is the doctrine on which the church stands or falls.
- That the Scriptures of the Old and New Testaments are the inspired, inerrant, infallible, written Word of God and the only rule and norm of faith and of practice.
- That the Lutheran Confessions are a true statement and exposition of the Word of God.
- That in, with, and under the bread and wine of Holy Communion, Christ is really present as we receive His true body and blood for the forgiveness of sins and the assurance of eternal salvation.
- That abortion is not a moral option except as a result of medical procedures necessary to prevent the death of another human being—the baby’s mother.
- That homosexual behavior is contrary to the will of God and therefore intrinsically sinful.
- That marriage is a divine institution which binds one man and one woman together in a one flesh union not to be broken until death parts them.

- That the Scriptures teach that women are not to hold the pastoral office, but are free and encouraged to use their God given gifts in service to the Lord and His Church in other biblically appropriate roles.
- That Holy Communion, Holy Baptism, and the Word of God are the means through which God conveys to sinful human beings His grace—His undeserved love and forgiveness—and through which the Holy Spirit calls individuals to faith in Christ.

This is what we believe, teach, and confess. This is what I believe, teach, and confess. It's what I first learned at home from my father and mother, what was reinforced by my grandfathers and grandmothers, what I was taught in confirmation class in the 7th and 8th grades at St. Matthew Lutheran Church right here in Houston, and what I have learned throughout my life since then. Anyone who alleges otherwise is simply misinformed or misled.

The Lutheran Church—Missouri Synod for 163 years has been a solid, faithful, evangelical, biblical, confessional, Christian church, and I pray to God it always will be. I don't want to hand down to my grandchildren anything less, and I know you don't either.

One of our greatest challenges in the LCMS is to figure out how to transfer what we believe, teach, and confess from our head to our heart and from inside the walls of our beautiful sanctuaries to the people of the communities in which those sanctuaries are located.

In this radically different, secularized, pluralistic culture of ours, the time has come to adjust outreach methods or ministry models if, when, or where it's necessary to do so—for the sake of the Gospel. We must continue to work, faithfully and creatively, to reach the millions upon millions of lost souls in this country and the billions of people around the world who live and die without Christ.

Our Synod has a great history, and I pray to God we will always learn from that history. We stand on the shoulders of giants who bequeathed to us a magnificent theology. It's a theology that does not change, and yet it's a living and breathing theology. It's what makes the LCMS a living and vibrant church.

But are we as alive and vital today as we ought to be? Will the church we hand down to our children and grandchildren be as strong as the one our parents and grandparents gave to us?

In some respects we're not as robust as we used to be. We're stuck, plateaued, running in place, falling behind, and shrinking in size and relevance. The statistical facts show that total membership in the congregations of our Synod has fallen by some 600,000 people over the past 40 years—I repeat, *600,000 people over the past 40 years*.

There are many reasons for this decline in our membership, and some of the blame lies at our own feet.

This spring at a pastors' conference in Minnesota I talked about the report of our convention-mandated Task Force on Synod Harmony, specifically, the seven "Aspects of the Present Disharmony in Synod." As I listed them, you could hear a pin drop. The men in the room sat silently, some with heads bowed. I think what made them so still, so pensive—even melancholy—was that they realized just how much truth was contained in these points. Here are those seven aspects of disharmony among us:

1. An inability to deal with diversity in such issues as admission to Holy Communion, worship substance and style, the Office of the Public Ministry and the role of laity, and the service of women in the church.
2. A lack of civility that leads to rumors, lies, slander, sarcasm, and cruel satire, doing violence to the Eighth Commandment and sorely wounding our church.

3. A politicized culture that has turned our Synod into "a denomination of parties."
4. These problems "are primarily a clergy problem. Pastors are in the forefront of practices and attitudes unbefitting God's people."
5. Poor communication across the lines that divide us hampers the ability, or the will, to listen to one another.
6. A lack of accountability for sinful attitudes and behaviors, falling on the shoulders of district presidents and circuit counselors to counsel, admonish, teach, encourage, and model churchmanship.
7. Distrust, particularly among clergy, resulting in increasingly partisan politics.

Delegates to this convention have witnessed or experienced some of these firsthand. As disconcerting as these aspects of disharmony are, it is important that we acknowledge them. For only by facing up to our problems can we hope to fix them. Unity, harmony, and concord among us are not what they ought to be and need to be improved significantly.

This will not be accomplished by changes in structure and governance, but by the Spirit of God working within us through Word and Sacrament. That does not make structure and governance improvements insignificant or unnecessary. All problems we face must be addressed. A person who has both heart disease and kidney malfunction cannot ignore either of those conditions.

If our grandparents' church had problems with unity, harmony, and concord, I don't think they ran as deep as they do today. Still, the church of our parents had problems. So did the church of our grandparents and their parents.

Let's go back just 40 years. Many of you remember the early '70s—the most outwardly turbulent period in the long history of our church.

The challenge back then was upholding the faithfulness of our Synod to Holy Scripture. That challenge was daunting: to save our Synod, in the words of one author, "from succumbing to the winds of liberalism and unorthodox Biblical interpretation." But we succeeded in doing just that.

Back in the '70s, James Adams, the author I referenced, wrote that the "Missouri Synod longs to scale the highest mountain and breathe the pure but thin air that leaves others gasping." He called this "the Missouri Synod mountaintop." That's a beautiful image: "the Missouri Synod mountaintop"—like "a city on a hill."

We must defend this mountaintop, for we will always be Christ's "light of the world," and "a city on a hill [that] cannot be hidden" (Matt. 5:14). At the same time, Jesus calls us to proclaim His Gospel not just on the mountaintop but also in the valleys below.

If we never come down from our heights, if we stay where the air "leaves others gasping," we risk building ourselves an ivory tower. We risk wrapping ourselves in a self-righteous pietism and becoming sectarian. We risk isolating ourselves from the rest of the world and the work our Lord would have us do.

I believe our grandparents would agree, that they would say, "You are the light of the world! You are a city on a hill! You are Christ's ambassadors, and to be His ambassadors, you have to engage the world. You have to meet people where they are."

They would urge us, I believe, while retaining the most highly cherished and meaningful of our time-honored traditions, to be creative and flexible in our ministry and outreach, using all the gifts and tools God has given us for work in the 21st century. And by "flexible," I don't mean flexible in our doctrine but *responsibly* flexible in how we proclaim the Gospel.

I believe our grandparents would encourage us to take some risks. They and their forebears did. Men, women, and children, for the sake of religious freedom, sailed across the ocean in wooden ships. *That* was risky! Their risk became reality as one of the ships sank in the Atlantic with everyone on board perishing.

Another risk had to do with words of the sainted Dr. C.F.W. Walther, who once warned, “If we lose the German language in our worship services, we will lose the Gospel.” Yet the time came when our people said, “We’re Americans now, and Americans speak English. We can’t keep replicating the past. The language of our worship must be something our countrymen will understand.” Making this change was a risk, an example of coming down from the mountaintop, of leaving our comfort zone.

Coming down from the mountain does not mean descending into the swamps of compromise, or diluting our doctrine, or editing God’s Word to suit the whims of the day. We didn’t do this in the ’70s, and we haven’t done it since. A case in point is my own candid speech to the Evangelical Lutheran Church in America in response to their sexuality decisions of last year, including these words:

“The decisions by this assembly to grant non-celibate homosexual ministers the privilege of serving as rostered leaders in the ELCA and the affirmation of same gender unions as pleasing to God … grieves my heart and the hearts of all in the ELCA, the LCMS, and other Christian church bodies throughout the world who do not see these decisions as compatible with the Word of God, or in agreement with the consensus of 2,000 years of Christian theological affirmation regarding what Scripture teaches about human sexuality. Simply stated, this matter is fundamentally related to significant differences in how we understand the authority of Holy Scripture and the interpretation of God’s revealed and infallible Word.”

God’s holy Word is precious to all of us in the LCMS. In 1935, the renowned Presbyterian theologian John Gresham Machen, professor of New Testament at Princeton Seminary, traveled to St. Louis to speak at Concordia Seminary. One line of his speech was especially noteworthy. Essentially, he said, “If or when The Lutheran Church—Missouri Synod falls to the modernists, mainline Christianity will have folded.”

This shows how—75 years ago—the Missouri Synod was considered a front-line defender of the purity of the Gospel. That is true still today. The unique contribution of the Missouri Synod to Christianity in the world is that we have always stood, steadfast and without compromise, on the truths of God’s inspired, inerrant, infallible Word.

This doesn’t mean that Christ’s church on this earth is static or incapable of adapting to changing times and new opportunities and challenges. The church is *dynamic*—preserving all it holds dear, yet eager to find new ways of reaching the lost. It’s proclaiming the changeless Christ to a changing world.

Today, congregations of The Lutheran Church—Missouri Synod are comprised of and surrounded by a great diversity of cultures, calling for an appropriate measure of resiliency in how we communicate the Gospel. In most cases, the church of our grandparents didn’t face such cultural diversity, at least not in this country.

The setting back then was the farms and small towns and burgeoning suburbs of largely Anglo America. The setting today is that and much more. It’s the big city, the barrio, the Muslim in Dearborn, the Somali in Iowa. It’s the immigrant from Croatia, China, Ghana, Nigeria, Bolivia, Mexico, and many other lands. It’s the youngster plugged into his iPod, the high school freshman sending thousands of text messages every month on her iPhone, the college

student on the secular campus, the young man displaced from the auctioned-off family farm. It’s the unmarried couple living together, the single mom or dad, the lapsed Christian family.

We can’t productively share the Gospel with such vastly differing people unless we get to know them, develop relationships with them, demonstrate Christian care and concern for them, and figure out ways to communicate effectively with them. They’re not automatically coming to the church. So we must go to them, becoming “all things to all men so that by all possible means [we] might save some. [We] do all this for the sake of the Gospel, that [we] may share in its blessings” (1 Cor. 9:22b-23).

We already have made a great start in this regard with exciting congregational endeavors, including creative mission starts, many of them multi-cultural, intentional ministry to Generations X and Y, and an increased emphasis on mission-focused revitalization of congregations. Prayer and Bible study are on the rise in churches, homes, and even places of work. We also now have a variety of initiatives at our seminaries and beyond, including the Specific Ministry Pastor Program; the Ethnic Immigrant Institute of Theology; the Center for Hispanic Studies; People of the Book Lutheran Outreach, focusing on Muslims in America; and the Next Steps Initiative, assisting congregations “vigorously to make known the love of Christ” by utilizing the talents, skills, and gifts of retired pastors and other church workers.

Beyond this, our seminaries are striving, through missiology programs and curriculum enhancement, to train more pastors in the art of church planting, and deaconesses to assist with ministry in various ways. Part of our *Ablaze!* mission movement is to plant 2,000 new congregations by 2017, the 500th anniversary of the Reformation. We have a great start, with over 600 already begun, leaving only 1,400 more to go in the next seven years. To do this we need skilled pastors and other church leaders—specialized and well-versed not only in theology but also in knowing something about people and what makes them tick.

Our Synod is emerging as a national and global confessional leader. I wish I had time to tell you about all the leaders of churches around the world and even here in America, including groups from the ELCA and the Episcopal Church, whose denominations have deserted biblical truth. These groups are coming to us for theological support, mission assistance, and conservative companionship.

Responding to these opportunities will require greater collaboration among our congregations, districts, seminaries, auxiliaries, and others. It will also require more money—increased resources devoted to theological education and mission training as well as support of the pastors of current and future partner church bodies.

In America, some of our mission starts are going to be unusual by our grandparents’ standards, calling for strategies that may differ from our traditional approach. But maybe it’s all right for a pastor of ours to allow a dance or a tambourine in a storefront mission reaching out to new arrivals from Africa.

Not everything about the future, of course, will concern outreach to immigrants and other specialized groups, as important as that work will be. A great part of our future will center on our own children and grandchildren and the church we leave for them.

So maybe it’s all right for a pastor, in casual clothing, to meet in a coffee shop with young urban professionals or to conduct non-traditional worship some other place with folks who don’t feel comfortable in a church. Maybe we need to allow our workers the creativity they need, within reason, and clearly within our doctrine, to

gain a foothold in working with people who don't relate to our historic, traditional ways of worship. Some of them may be our grandchildren who have already abandoned our LCMS congregations! For many in our Synod, including some in this assembly today, the attrition of children and grandchildren from the church is not some possible, future scenario, but rather a present, living reality.

The church we leave for our descendants must be many things: a church that provides safety and security in troubled times; a church where wholesome relationships can be established as a balance to the anonymity and sterility of a high-tech/low-touch world; a mission-focused community where people can live out their passion for mission personally and corporately; a church that invites people to use their God-given gifts in tangible and creative ways; but most of all, a church where the authority of God's Word is honored and taught and where forgiveness in Christ is freely offered through Word and Sacraments.

Without changing the theology and doctrine we leave for our children and grandchildren, we must recognize that many other things *have* changed and are quite different from what our grandparents experienced. These changes make ministry today much more difficult in many ways than that of our grandparents' church:

Experts say that more than 40 percent of American children, by the age of 6, have no father living at home, no traditional spiritual head of the house. What would our grandparents think of that?

Today, in the privacy of his or her own home, a person can turn on a computer—something many of our grandparents never heard of—and look at pornography in every form. I don't have to imagine what my grandfathers would say about that.

In recent years, many people have been drawn to the "Church of Oprah." I can only imagine our grandparents saying, "Oprah? Who's he?"

Today, little children in rough neighborhoods, some with their mothers on drugs in the next room, go to bed hoping they won't be killed by a bullet from a drive-by shooting.

These are different days, indeed, from those of our grandparents.

If it can be said, in some sense, that "This is not your grandfather's church," then whose church is it? I'll tell you whose. It's *your* church. It's *my* church. It's *our* church. Most importantly, it's *Christ's* church. It's the church about which our grandparents dreamed, and it's the church of which our grandchildren are and hopefully will continue to be a part.

One day, not so long from now, we will see our grandparents in heaven. If we could grant, for the sake of this report, that they would have knowledge of what we did in their absence, what would they say to us? I know what I would *want* them to say. I would want them to say: "Thank you. Thank you for preserving everything we entrusted to your care—the precious Word of God, our theology and doctrine—and thank you for handing it down so carefully, guided by the Holy Spirit, to your own children and grandchildren."

"At the same time, thank you for realizing, in the complicated times in which you lived and worked, that certain traditions—not doctrine, but traditions, for they are not the same—had to be expanded to meet the opportunities God gave you. Thank you for not simply looking back on what was, but, honoring and appreciating all

that was, going forward with new ideas to win the hearts of sinners for Christ.

"Thank you for knowing that the situation you faced was not an either/or proposition. It's not a choice between defending the purity of the Gospel on the one hand and finding creative ways to share it on the other. These are not mutually exclusive. You can do both, and you did. And in so doing, you showed what makes our Synod unique.

"Thank you for seeing the harvest fields—some more complex than most we ever knew, but fields ripe for the harvest—and not shrinking from the task and challenge they presented.

"Thank you for knowing that the thing to do with your grandfather's church was neither to disregard it nor to keep it exactly the same. The thing to do was to *build* on it. That's how you carry on the dream—by planning and praying and building. That's how you set a course, a vision, for the future.

"Finally, thank you for making the Missouri Synod mountaintop a place where the light of Christ was not kept under guard, as if you were afraid to lose it, but rather was put on a stand and allowed to shine its guiding beam to people living in the darkness of sin. It lit the path for your feet to go into many valleys and provided a beacon of hope for those in despair. In the words of the parable, 'Then the master said to the slave, "Go into the roads and lanes, and compel people to come in, so that my house may be filled" '(Luke 14:23)."

I believe with all my heart that this is what our grandparents would say. I hope and pray the dreams we envision, the decisions we make, the things we do, are pleasing to them. I hope and pray, when they see us in heaven, the first words out of their mouths are . . . "Thank you for your commitment to the Gospel!" Above all, I pray that what we do is pleasing in the eyes of God, from whose mouth we long to hear the words, "Well done, good and faithful servants!"

This 64th regular convention is a pivotal event in the life of The Lutheran Church—Missouri Synod. Voting delegates, you have many important decisions to make. Officers will be elected and decisions will be made that will determine the direction of the LCMS in the years ahead. I pray that all that is said and done will reflect the will of our gracious God and that the Spirit of God will lead, guide, and direct you in making these very important decisions.

I also pray that we will answer the call to rededicate ourselves as ONE People—*Forgiven*. I pray that the Spirit will move us to be about the ONE Mission of God, our hearts on fire with love for the lost. Time is short and hell is hot! I pray that we will recommit to proclaiming the ONE Message of Christ and Him alone. And I pray that we will strengthen our resolve to keep uppermost on our minds and in our hearts the wonderful blessings with which our God has blessed us: "One Faith! One Hope! One Lord—who knows and cares, who loves and forgives!"

Thank you and God bless each and every one of you.

Sources:

1. "Progress Report of the Task Force on Synodical Harmony," *Convention Workbook*, 2010, p. 75.
2. Adams, James E., *Preus of Missouri and the Great Lutheran Civil War*, New York: Harper & Row, 1977, dust-jacket blurb and pp. ix-x.

CONVENTION SERMONS

1. Opening Convention Worship Celebration

“Forgiven!”

Mark 11:24–25

²⁴Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. ²⁵And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses. Mark 11:24–25

Grace, mercy, and peace be with you, from God our Father and from our Lord and Savior, Jesus Christ!

Introduction

A story in Ernest Gordon’s *Miracle on the River Kwai* tells of Scottish soldiers who were forced by their Japanese captors to labor on a jungle railroad. But one afternoon something happened. A shovel was missing. The Japanese officer in charge became enraged. He demanded that the missing shovel be produced, or else. When nobody in the Scottish squadron budged, the officer got his gun and threatened to kill them all on the spot. It was obvious the officer meant what he had said. Then, finally, one man stepped forward. The Japanese officer put away his gun, picked up a shovel, and beat the Scottish man to death.

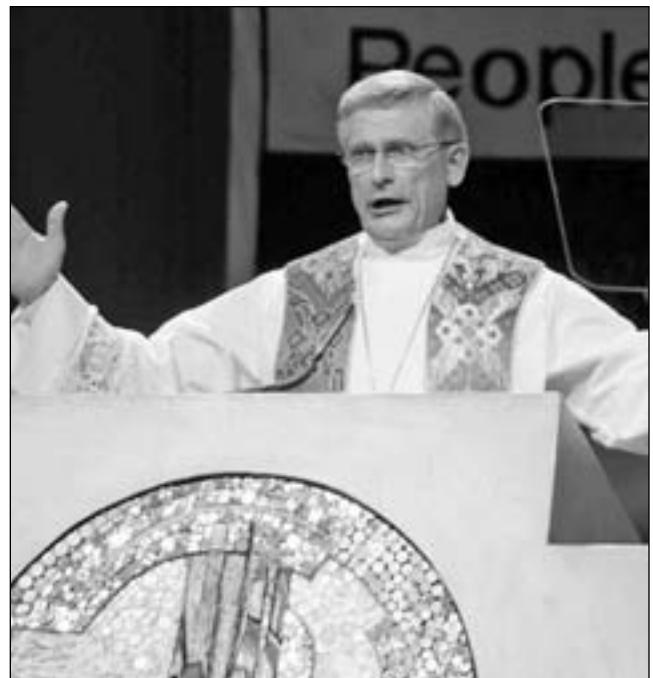
When it was over, the Scottish men picked up the bloody corpse of their comrade and carried it with them to the second tool check. This time, after counting again, no shovel was missing. There had been a miscount at the first check point. The word spread like wildfire through the whole camp. An innocent man had been willing to die to save the others!

The incident had a profound effect on men from both sides, who began to treat each other like brothers. When the victorious Allies swept in, the Japanese survivors, not much more than human skeletons, lined up in front of their Allied captors, including their Scottish prisoners and simply said: “No more hatred. No more killing. Now what we need is forgiveness.”

I. We need forgiveness

Is there anyone in this room who does not need forgiveness? Of course not! We all need forgiveness! We know it and God knows it! That’s why He sent His Son into this world, to live, to die, and to be raised again—to be the all-atoning sacrifice for my sin and for yours—to bring us forgiveness. As Peter testified before the Sanhedrin about Jesus, “God exalted Him to His own right hand as Prince and Savior that He might give repentance and forgiveness of sins to Israel” (Acts 5:31).

We cannot hide the fact that we are sinful people. This depraved state has been our condition since the fall of Adam and Eve in the garden. Yet, we are not without hope. Recall these familiar words from 1 John 1: “If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we



confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness” (1 John 1:8–9).

In worship we regularly pray these words: “O almighty God, merciful Father, I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.”

In words like these, every time we gather for worship and many times in between, you and I express our need for forgiveness. The pastor’s words of absolution are powerful: “Upon this your confession, I, by virtue of my office as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.”

II. We receive forgiveness

Every time I hear or speak such words I’m reminded what a miracle it is that God has chosen to forgive my sins—every evil thought, every unkind word, every damaging deed, and every wrongful decision. The real miracle is that in a sacramental act of absolute assurance, those sins have really been forgiven, Christ comes into my life, and into yours, in a real and special way.

In the Service of the Sacrament, we hear the pastor speak the words of institution of the Lord's Supper, including the words of Jesus Himself: "Take, eat; this is My body, which is given for you. This do in remembrance of Me." "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me." We sing, "Lamb of God, You take away the sin of the world; have mercy on us. Lamb of God, You take away the sin of the world; grant us peace." And then we receive the Body and Blood of Christ, which are truly present in, with, and under the elements of bread and wine. Our sin is forgiven! Our guilt is gone! Christ's atoning sacrifice on Calvary's cross has satisfied God's demands for perfect obedience.

Offering forgiveness in Word and Sacrament is the business of the Church of Jesus Christ, including The Lutheran Church—Missouri Synod. Forgiveness is the hallmark of our faith. We believe, teach, and confess that we are justified by God's grace alone, saved by the God-given gift of faith alone, as communicated by God to the world in Holy Scripture alone. "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God." (2 Cor. 5:21)

Yet sometimes we struggle as human beings to experience freedom from the guilt and consequences that come along with sin. We often find it difficult to forgive ourselves.

This headline appeared in the Grand Rapids Press: "Convict Tells of a Torture That Time Can't Change." The article described a newspaper reporter's interview with a man who had been convicted of killing his wife. Here's how the writer described the scene: "He leans forward from his chair. For a moment he says nothing. Finally he comments, matter-of-factly, 'I'll never be the same. I have no illusions about that. I still have to live with it.'" Since he was being considered for parole, the prisoner was asked by the reporter if he deserved to be let out. He responded by saying, "Out? I lost a wife, and I can't replace her. It will always be on my mind, because no matter what, I still bear the final responsibility. There's no amount of time I could do that would change anything. I could do 100 years or 1,000 years; how do you set a number for something like that?"

When I hear such stories, including similar ones describing sin that all of us would consider much less grievous than murder, I thank God for "the peace of God that passes all understanding." That wonderful peace in one's being, heart, and soul can come only through the forgiveness of sins granted by our merciful and gracious God.

The reformers wrote about it this way in the *Apology of the Augsburg Confession*, Article XII, regarding repentance:

This is the testimony that the Holy Spirit gives in your heart [cf. Rom. 8:16], saying, "your sins are forgiven to you." For in this way the apostle [Paul] concludes that a person is justified freely through faith. . . . Moreover, he teaches us how we may be certain about the forgiveness of sins, namely, when by faith our

hearts are uplifted and find rest through the Holy Spirit. (Kolb-Wengert, p. 199)

God's forgiveness in Christ is real! What God forgives, He forgets. God spoke through the prophet Jeremiah—"For I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

We need forgiveness. We receive forgiveness. And we receive the Spirit-empowered ability to offer forgiveness to others.

III. We offer forgiveness

Because God forgives our iniquity and forgets our sins, we are freed to offer that forgiveness to others. Many passages of Scripture speak of the necessity of our offering forgiveness, including the text for this message in Mark 11, the words of Jesus: "And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses."

Lenski, in his commentary on Mark, describes this forgiveness:

Note the all inclusiveness of "anything" and "anyone." Jesus is careful not to say "any sin" or "any trespass." Whether the thing be a sin in God's judgment or not, whatever it be, as long as we hold it "against (*kata*, down on)" anybody, fellow disciple or non-disciple, Jesus says: "remit it," get rid of it. When? After the person admits our charge, confesses it, and asks remission? The Scriptures fix no such time. The remission is to take place at once, the moment we feel aggrieved against anyone. (Lenski, p. 497)

Even with that admonition, we often find it difficult if not impossible to forgive someone who really sins against us, who betrays our trust, who judges us unfairly, who is unfaithful to a commitment, who harms us physically, emotionally, or spiritually. Yet Jesus commands us to forgive others, not only in those kinds of circumstances but also when forgiveness is not requested or even when the sinner has not yet acknowledged his sin. Of course, we should also forgive when the person who sins against us has confessed, is repentant, and asks for our forgiveness (ref. Matthew 18). Listen to the testimony of Holy Scripture on the necessity of forgiving those who sin against us:

Jesus said in His Sermon on the Mount, "For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14–15)

Peter said to Jesus, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven." (Matt. 18:21–22)

The critical importance of our forgiving those who sin against us was powerfully illustrated in a *Guideposts* magazine story told by a nurse about a man named Williams, hospitalized following a heart attack. He appeared to be a lonely man, strangely silent about his family.

As the nurse entered the room, Mr. Williams asked, hesitatingly, "Would you call my daughter? Tell her I've had a

heart attack, a slight one. You see, I live alone and she is the only family I have. Will you call her right away—as soon as you can?" She agreed, and just before she left the room, he added, "Nurse, could you get me a pencil and paper?" She dug a scrap of yellow paper and a pen from her pocket and set it on the bedside table.

The nurse called his daughter and said, "Janie, this is Sue Kidd, a registered nurse at the hospital. I'm calling about your father. He was admitted tonight with a slight heart attack and—" "No!" she screamed into the phone, startling Sue. "He's not dying, is he?" "His condition is stable at the moment," Sue said, trying hard to sound convincing. Silence followed. Then Janie said, "You must not let him die!" Her voice was utterly compelling. Sue replied, "He is getting the very best care." "But you don't understand," Janie pleaded. "My daddy and I haven't spoken in almost a year. We had a terrible argument on my 21st birthday, over my boyfriend. I ran out of the house. I—I haven't been back. All these months I've wanted to go to him for forgiveness. The last thing I said to him was, 'I hate you.'"

As Janie struggled to control her tears, Sue breathed a prayer. "Please, God, let this daughter find forgiveness." Janie said, "I'm coming. Now! I'll be there in thirty minutes."

Sue went back to Mr. Williams's room. He was in bed, noticeably still. She reached for his pulse. There was none. She called into the intercom by the bed: "Code 99! Room 712. Code 99!" Mr. Williams was in cardiac arrest. With lightning speed Sue leveled the bed and bent over his mouth, breathing air into his lungs, positioning her hands over his chest. She compressed and breathed, compressed and breathed, compressed and breathed. "O God," she prayed. "His daughter is coming. Don't let it end this way."

The door burst open. Doctors and nurses poured into the room pushing emergency equipment. Procedures and medications proved fruitless. The heart monitor showed nothing. Sue's heart pounded. "God, don't let it end like this. Not in bitterness and hatred. His daughter is coming. Let her find peace." "Stand back," cried a doctor. Sue handed him the

paddles for the electrical shock to the heart. He placed them on Mr. Williams's chest. Over and over they tried. But nothing happened. No response. Mr. Williams was dead. A nurse unplugged the oxygen. One by one they left, grim and silent.

Sue stood by his bed, stunned. How could she face his daughter? When Sue left the room, she saw Janie against the wall by a water fountain. A doctor who had been inside the room only moments before stood at Janie's side, talking to her, gripping her elbow. Then he moved on, leaving her slumped against the wall. Pathetic hurt and wounded eyes reflected from her face. She knew. The doctor had told her that her father was gone.

Sue said, "Janie, I'm so sorry." Janie replied, "I never hated him. I loved him. I want to see him." They walked slowly down the corridor to 712. Janie pushed open the door, leaned over the bed and buried her face in the sheets. Sue backed against the bedside table, where her hand fell upon a scrap of yellow paper. She picked it up. It read: "My dearest Janie, I forgive you. I pray you will also forgive me. I know that you love me. I love you too. Daddy"

The note was shaking in Sue's hands as she gave it to Janie. She read it once, then twice. Her tormented face grew radiant. Peace began to glisten in her eyes. She hugged the scrap of paper to her breast. "Thank You, God," she whispered.

Forgiven! We all need to be forgiven. We are forgiven by God's grace, through faith in Christ our Lord. And we offer forgiveness to those with whom our relationships are bent, bruised, or broken.

As we begin this 64th Regular Convention of The Lutheran Church—Missouri Synod, we do so in awe and admiration of our forgiving God, thanking Him for His forgiveness through Christ, seeking forgiveness from those against whom we have sinned, and forgiving those who have sinned against us. Such is our duty and such is our privilege. For we are ONE People—*Forgiven!*

May the peace of God that passes all understanding keep your hearts and minds through faith in Christ Jesus our Lord! Amen!

Gerald B. Kieschnick, *President*



2. LCMS Convention Sermon—“Knowing the Way”

Text: John 14:6—“I am the Way, and the Truth and the Life”

On a Thursday evening nearly two thousand years ago, Christ gathered His disciples. They were not in a beautiful, air-conditioned facility such as this. It was a small, upper room. They were not twelve hundred delegates strong, just twelve disciples and their Lord. And they didn’t have printed copies of “Today’s Business” to let them know what was going to happen next. Their Lord knew, but the disciples were bewildered.

“Lord, we don’t know where you are going, so how can we know the way?” Those words spoken by Thomas summarized the bewilderment of the disciples, who had left everything to follow Jesus, as Jesus began to speak about going away from them and preparing a place and coming back to take them to be with Him.

But Christ would not leave His disciples bewildered. He would not leave their hearts troubled. “I am the way, the truth and the life,” He proclaims. And later that same night, He would go to prepare a place for them. That preparation would include His blood shed, His life given, as payment in full for the sins of the world. It would include His resurrection from the dead as the firstfruits of all who fall asleep in Him. It would include His ascension to the right hand of the Father where He serves as our perfect, eternal High Priest. And just as He has promised, He will return to take us, all who have preceded us, and all who shall come after us, body and soul, to be with Him for eternity. By the grace of God, we know where we are going, and we know the way!

This day, we give thanks and praise to God for the lives and service of those ordained and commissioned ministers whose souls the Lord has called to Himself since our 2007 Convention. They are listed in the *Convention Workbook*, pages 25–26, approximately 490 in total if my counting is correct. Conceived and born lost and not knowing the way, as are all people, we thank God that through the water and Word of Holy Baptism, He brought them to know the One who is the way, the truth, and the life. We thank God that He continued to work throughout their lives and kept them in the One who is the way. They were not bewildered as the disciples were. As a result of God’s gracious working in their lives, they knew where they were going, and they knew the way.

We also thank God for working through these 490 servants to show scores of others the way. If the average span of service for these 490 servants of our Lord were just 30 years each, and it may well be higher, that is nearly 15,000 collective years of service. Think of how many people were shown the way to eternal life as a result of God working through these servants during these 15,000 collective years of service. To God alone be the glory!

In January 2000, Billy Graham was honored at a luncheon in Charlotte, NC. After wonderful things were said about him, Graham stepped to the rostrum and told a story about Albert Einstein. It seems that Einstein was once traveling from Princeton on a train when the conductor came down the aisle,



punching the tickets of each passenger. When he came to Einstein, Einstein reached in his vest pocket. He couldn’t find his ticket, so he reached in his other pocket. It wasn’t there, so he looked in his briefcase but couldn’t find it. Then he looked in the seat by him. He couldn’t find it. The conductor said, “Dr. Einstein, I know who you are. We all know who you are. I’m sure you bought a ticket. Don’t worry about it.” Einstein nodded appreciatively.

The conductor continued down the aisle punching tickets. As he was ready to move to the next car, he turned around and saw the great physicist down on his hands and knees looking under his seat for his ticket. The conductor rushed back and said, “Dr. Einstein, Dr. Einstein, don’t worry. I know who you are. No problem. You don’t need a ticket. I’m sure you bought one.” Einstein looked at him and said, “Young man, I too know who I am. What I don’t know is where I’m going.”

Billy Graham went on to tell the crowd that he was wearing a brand new suit. It was the suit that he would be buried in. “But when you hear I’m dead,” he said, “I don’t want you to immediately remember the suit I’m wearing. I want you to remember this: I not only know who I am, I also know where I’m going.”

As it is for Billy Graham and the 490 servants we remember with thanks this day, so it is also for us: We know who we are, we know where we are going, and, by the grace of God, we know the way. As He did for the disciples, as He did for the 490, may our Gracious God also keep us steadfast in our faith in the One Who Is The Way, The Truth, and The Life; may we always “know the way.” Amen.

Dr. Glen D. Thomas
Executive Director
LCMS Board for Pastoral Education



3. “Never Too Late to Be Forgiven”

Brothers and Sisters in Christ—Grace and Peace to you from God, our Abba Father, from our Lord and Savior Jesus Christ, and from our Counselor and Comforter, the Holy Spirit.

Brothers and Sisters in Christ—It has been a blessed week, but a long week. Many of us have spent several days away from our families. We've listened, voted, debated, made amendments to the amendments to the amendments, pondered, discussed, and prayed, not only this past week, but over the past several months in preconvention meetings and work. I thank God for you and your service to the church.

And now, it's time that our Lord would have us start bringing our gathering, our convention together in harmony, to reconcile matters and reconcile us to each other.

And so, the message for this evening is based on Gen. 45:1–15 entitled—Never Too Late to Be Forgiven. Hear the Word of our Lord:

Then Joseph could not restrain himself before all those who stood by him, and he cried out, “Make everyone go out from me!” So no one stood with him while Joseph made himself known to his brothers. 2 And he wept aloud, and the Egyptians and the house of Pharaoh heard it.

3 Then Joseph said to his brothers, “I am Joseph; does my father still live?” But his brothers could not answer him, for they were dismayed in his presence. 4 And Joseph said to his brothers, “Please come near to me.” So they came near. Then he said: “I am Joseph your brother, whom you sold into Egypt. 5 But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. 6 For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. 7 And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. 8 So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 “Hurry and go up to my father, and say to him, ‘Thus says your son Joseph: “God has made me lord of all Egypt; come down to me, do not tarry. 10 You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. 11 There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still five years of famine.’

12 “And behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you. 13 So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.”

14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. 15 Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him. (NKJV)



This is God's Word...

A few months ago, I was a guest preacher and speaker and was hosted in the home of a member of that congregation. I will call him John, for the sake of anonymity. As we talked late into Saturday night, he shared with me about his family—about how he became estranged from his former daughter-in-law and that as a result, he had not seen his grandson in years. Tears rolled down John's cheeks as he explained how he had not been able to see his grandchild and that being in fellowship with him was so difficult. He shared how hurt he was that his grandson must have thought that he did not want to see him or spend time with him. He spoke with anguish about how this was like hell on earth. He told me how he felt like the father in the parable of the Prodigal Son, how like that father, he scanned the horizon every day to spot the profile of his grandson walking toward his home to reconcile with him, even to the point of having hallucinations—mistaking many others for his grandson.

Sounds like a modern-day reality show on TV, doesn't it, with the pain, and the sorrow, and the estrangement? But these kinds of true real-life stories have been a part of the world around us as long as there has been sin. We can go way back in history thousands of years ago to the account of Joseph in the Old Testament—more dramatic than TV shows like *Dynasty*, *Dallas*, or even the modern-day reality shows. A brother sold to slavery, a father told that his son is dead by his other sons, family jealousies, hatred, vicious violence over a nice piece of clothing, accusations of sexual wrongdoing, being jailed wrongfully, worldwide famine, setting up your

brothers to look like they stole valuables, etc. Wow. Such sin, such wrongs, such pain, such sorrow, such estrangement.

And so, the reconciliation has great impact. Joseph and his brothers reunite. His brothers are finally able to confess to their father about their terrible wrongdoing, but also to share the good news that Joseph is alive. Rejoicing takes over. The feast is ordered. Before God, confession, absolution, forgiveness, and great celebration. Yes, God informs us through the story of Joseph and his family, that it's Never Too Late to Be Forgiven. It's never too late to forgive.

As time passes during a conflict situation, we find it harder and harder to forgive and to be forgiven. It's similar to lying. The deeper you get into the lie, the harder it is to turn back.

And the world would say that there is a point of no return. Some psychologists who are atheists would have you cut off your "difficult" relationships forever. If that person does not give you joy, cut off the umbilical cord. The answer is—shut them out. But the Word of God teaches us that it's never too late to be forgiven; it's never too late to forgive; it's never too late to reconcile in Christ.

The world says—you can't change people. But the Word of God teaches us that Christ changes people.

Christ sends the Holy Spirit to soften hardened hearts. Christ turns an inward heart outward. He forgives. He transforms. He turns the self-centered toward mission. He reconciles.

In the parable of the Prodigal Son, we see the profligate son returning to the Father and to the family. It must have been hard to walk home: the shame, the guilt, the fear of rejection. But as Luke 15:17 says, he "came to his senses." Only when he lost all his money, all his "jump on the bandwagon" friends, did he realize that all worldly possessions are transitory, that hedonism was not the purpose of his life on earth. It was not too late to return, not too late to be forgiven. Indeed, never too late to be forgiven.

If the Prodigal Son did not come to his senses and return home when he did, but lived many more years of a sinful life, would the Father have turned His back on him? Would there have been a point of no return? Would the Father deem that He was no longer able to forgive?

Quite the contrary. God's wellspring of forgiveness is so deep and wide, that it is no longer too late to forgive. When we forgive others, it's God who enables us to forgive. Because we cannot reconcile ourselves to others and because we cannot reconcile ourselves to God in our sin, God reconciled us to Himself, through His crucified Son. And so, while we were God's enemies, Christ died for us (Romans 5:8).

After a week of convention and months and years of preparation leading up to this gathering, the one God has brought us together now, this evening, at this kairos moment, as a family, to reconcile. We've supported various candidates for various positions, but now it's time to support the current President and leadership as well as the President-Elect and the newly elected officers, board members and leaders. To be one, forgiven. To be one, confessional. Perhaps there were words said

during this convention or before with which you did not agree. Perhaps people in the church disagreed with you. There were misunderstandings. There were wrongs committed to God and to each other. There were hard feelings.

Now, as President-Elect Harrison shared on Tuesday, it's time to forgive and be forgiven. As children and joint heirs to God's kingdom, we certainly do not want to let unforgiveness gnaw at us. And we certainly do not want to build on that tall wall that separates us. Maybe you didn't get your way. Or you didn't get the way that you think God would want. But with regard to all of these policies, resolutions, structure, direction, etc., are you really sure that you know what God wants with each of these matters? Are your motives always pure, always without sin? And if we say we have no sin, all together now, we deceive ourselves, and the truth is not in us (1 John 1:8).

Becoming resentful, critical, we try to convince others how right we are. We respond with our Old Adam anger, gossip, accusations, and as a result are disengaged, separated. That feeds the unholy trinity—Satan, the world, and our flesh.

Reconciliation is not easy. Mere words of forgiveness are not enough. It will take courage, a willingness to be vulnerable, endurance, commitment. It takes confession. It is not easy to notice the log that is in our own eye when we are so focused on seeing the speck in our brother's eye.

So let's not misuse our Christian freedom. As we've heard throughout this week in services and devotions, forgive others as God forgives us. Forgive others in their weakness, as God forgives us, in our failures, for Jesus' sake. Pray for those with whom we are in conflict. Sing hymns to God as we await the reconciliation He is about to provide. Weep, wail, embrace, go on ahead and reconcile. If our Lord Jesus allowed Himself to be hung naked on the cross, fully exposed and vulnerable to the shame of our sin, then what shall we have to fear?

And now finally back to my talk with John. John shared with me that recently the Lord provided an opportunity to see his grandson. It was the first time in many years. As soon as they spotted each other in the airport, without hesitation, they ran to each other and embraced amid tears and the mixed feelings from missing each other over a long time, with grunts of "I'm sorry." Without another word, John said, "Let's celebrate." It's never too late to be forgiven. Never too late to forgive. It wasn't too late for John and his grandson, nor was it too late for Joseph and his family, not too late for the criminal on the cross at Golgotha, and certainly not too late for the Prodigal Son. And it's not too late for you and me, for us, and for The Lutheran Church—Missouri Synod.

And to the billions of people out there who are in darkness without Jesus, they don't know what they're missing. And though they may not admit it outwardly, they are hurting inside. They are lonely, greatly fearful of death and unsure of what will happen to them once their life on earth is at an end. They are in darkness, without fellowship with Christ, unreconciled. But it's never too late to be forgiven, never too late for the life-changing waters of Baptism, never too late for the means of grace. Our Father in heaven awaits them. He looks

out into the horizon, eagerly awaiting for the tiny profile of his lost son or daughter and can't wait to run to his child, weep, and engage in that loving, everlasting embrace.

May you and I, reconciled and one, help to make these celebrations happen here in North America and throughout the world for His sake and by the power and counsel of the Holy Spirit. Amen.

And now, may the Grace of God, which surpasses all human understanding stand guard over your hearts and minds through Christ Jesus—Amen.

Rev. Jotham Johann
Associate Executive Director
LCMS World Mission-National Mission Team





CONVENTION BIBLE STUDIES

1. ONE People *Forgiven through Christ*

Brothers and sisters, one people forgiven through Christ,
God Himself is present:
Let us now adore Him
 And with awe appear before Him.
God is in His temple;
All within keep silence;
 Humbly kneel in deepest rev'rence.
He alone
 On His throne
Is our God and Savior;
Praise His name forever!¹

It's Not Fair!

Sometimes we resist, even resent, God being placed into the midst of our conflicts.

The pastor was on the phone in his office when he heard his next appointment arrive in the reception area. A husband and wife had made an appointment for marriage counseling, and they entered the church office arguing loudly. The pastor ended his phone call and went out to greet the couple, who didn't stop their fighting. He motioned for them to enter his office and take a seat, where they continued quarreling for ten minutes.

Finally, the pastor rose from his seat and stood right in front of the couple. They both stopped bickering, looking up at him. He said, "In the name of the Father and of the Son and of the Holy Spirit. Amen. You may now continue."

The couple sat stunned for a moment, and then the husband blurted out, "That's not fair!"

He was right. It's not fair that while we were still sinners, Christ died for us. It's not fair that God made Him who knew no sin to be sin for us, so that we might become the righteousness of God. It's not fair that the Father has shown such love to us that we should be called the children of God, but that is who we are. Thank God it's not fair!

Although we may resent God being involved in our disputes, He promises to be with us. "I will never leave you nor forsake you" (Hebrews 13:5b).² Why? "[Because] I have loved you with an everlasting love" (Jeremiah 31:3b).

Our text for today's study is from Romans 5:6-11:

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows His love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by His blood, much more shall we be saved by Him from the wrath of God. For if while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by His life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.



God Is Present to Forgive

While we were yet sinners, Christ died for us. Before we were even born and knew that we needed reconciling, God actively involved Himself in our conflict with Him, and He continues to be present in our conflicts with one another.

We are always in the presence of our almighty God.

He is there when we fight and quarrel, when we slander our brother or belittle our sister, when we sinfully judge one another and commit murder in our hearts, when we send an attacking e-mail, or when we write unwholesome words on a blog. Our failure to live according to His commandments grieves our God, for He despises sin.

And yet, God Himself remains present to love us. The Father's love is expressed in the sacrifice of His only Son as a ransom for those who were still His enemies. Christ Jesus made Himself nothing, taking the form of a servant in human flesh. He humbled Himself by becoming obedient to the point of death, even death on a cross. The Holy Spirit is here to sanctify us by bringing us to faith in Christ, so that we might have the blessings of redemption and lead a godly life.

God stays near to forgive us. He welcomes us in Holy Baptism to claim us as His own. He comes to us in His very body and blood, to nourish our souls and keep us close to Him. He draws near through His spoken and written Word, to admonish us and absolve us. We receive His forgiveness through these means of grace.

Neither our sinful condition nor our sinful behavior moves Him to avoid us. For while we were yet sinners, Christ died for us.

Poor miserable sinners, we come before God as beggars. We have nothing to offer Him for what we have done. We sin against God and one another, causing conflict and aggravating disputes.

In spite of our deplorable condition—and because of our sinful nature—we sometimes resist, even resent, God being placed into the midst of our conflicts.

Nevertheless, great is God's faithfulness. "But God shows His love for us in that while we were still sinners, Christ died for us" (Romans 5:8).

Distinguishing Reconciliation from Conflict Resolution

Reflect on Romans 5:6–11 and gather together in small groups to answer the questions in your outline:

Small-Group Reflection Questions

1. Note that the Bible does not teach that God *resolved* our conflict, but rather *reconciled* us to Himself. What is the difference between *conflict resolution* and *reconciliation*? (Note Paul's definition of the ministry of reconciliation in 2 Corinthians 5:18–19.)
2. In all of life, with whom is our most serious conflict? (Read Isaiah 59:2 and Romans 5:8–10.)
3. What is the consequence of being an enemy of God? (See Romans 6:23a.)
4. From God, do you prefer *conflict resolution* or *reconciliation*?
5. As we respond to our conflicts with others, how can we reflect that same reconciliation that God has shown us?

For Christians, there is a significant difference between *conflict resolution* and *reconciliation*. The great *I AM* is a God of relationships. He loved us so much that He didn't simply resolve our conflict with Him, but rather reconciled us to Himself through His only Son.

From God, we definitely prefer reconciliation. But why is it that we more often gravitate towards conflict resolution rather than reconciliation?

Is it not because conflict resolution is easier? We convince ourselves that we understand how to deal with material issues such as money, positions, power, and control. We know how to reorganize, set goals, and persuade others to agree with our positions. Some of us enjoy a good fight, seeing it as a competition to win.

Confession and Forgiveness Lead to Reconciliation

Reconciliation between people is not so easy because it requires two critical components: confession and forgiveness. "Oh, we know about that—we do that every week in worship." But is it really so easy to do in everyday life?

Our first challenge in reconciliation is to get the log out of our own eye. We have learned to rationalize almost anything. Consider how common phrases self-justify:

- I just made a mistake.
- It was an error in judgment.
- I didn't mean it that way—you are too sensitive.

These are the world's ways of dealing with sin. Because worldly people don't believe in the forgiveness of sins, they have no other choice. They must minimize sin. And we, one people forgiven, can fall prey to the temptation of using these same words to justify ourselves.

When meeting with church board members who were strongly polarized, I discussed reconciliation with them and the need for confession and forgiveness. But both sides were quick to point out, "We haven't sinned. We don't need to confess and forgive. We just have disagreements."

In reality, they were denying their sin. I had learned from individual meetings how they met in separate groups to speculate on others' motives and judge the opposing members as evil. I saw e-mails slandering people from "the other side." They accused one another of manipulation and lies. They held deep resentments and withheld forgiveness that they claimed wasn't necessary.

In short, they were exemplifying what John warns against: "If we say we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:8, 10).

When we deny sin, we deny our need for Christ. We justify ourselves. "Thanks very much for Your offer of forgiveness, Lord, but I am doing fine all by myself. I have arrived! I was raised in the church. I go to worship and Bible class. I have been elected as a leader in my church or LWML or LLL. I graduated from Concordia University or Seminary. So, you see, I may make a mistake or error in judgment, but I really don't sin anymore. I don't need Your forgiveness and I don't appreciate Your presence in my conflicts."

In his book *Grace upon Grace*, John Kleinig contrasts the blessings of being a beggar in need of God's grace with the dangers of being self-sufficient:

Because our spiritual life depends on our receiving from God, Christ teaches us to become beggars together with Him. Like Him, we receive everything from God the Father (John 3:35; 5:19; 8:28). This makes it hard, yet at the same time easy, for us to live as His disciples. It is hard because we take such great pride in our own achievements and self-sufficiency. We do not like to ask God, or anyone, for anything. Far better to do without than to become dependent on others! Yet it is also easy because our spirituality does not depend on our performance but on our receiving from God. No one is more or less spiritually advantaged. To change the picture, we must all become as little children, helpless infants that are totally dependent on their mothers (Matthew 18:3; Mark 10:14–15; 1 Peter 2:2).³

So what is a beggar to do? John comforts us with God's promise: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

Beggars who bring nothing on their own lean totally on Jesus' blood and His righteousness. In confessing our sins to

God, we receive His gift of forgiveness and take on the righteousness of Christ.

Our second challenge in reconciliation is to forgive those who sin against us. If we do not recognize our own need to confess sin, then we can pretend that there is nothing to forgive on the other side. After all, those people are just ignorant and make stupid mistakes. It's not really sin, is it?

Conflict is not necessarily bad, and not all conflict is caused by sin. Disagreements may be caused by misunderstandings, differences, or competition. Resolving those differences is important. We need to debate about our differences to reach godly decisions. We have real material issues to discuss and belief issues for which we need to seek agreement.

At the same time, it does not take long for two passionate people to sin against one another in their disagreements. On the *material* issues, it may look like this: we argue over our differences and then take an action to resolve the problem. There, the conflict's over. We took a vote and that's that.

But if we fail to reconcile our *relationship* through confession and forgiveness, a seed of bitterness sprouts, and mistrust grows among us. The next disagreement seems to reveal a little more tension. Our words about each other become more biting. We manage to find some sort of resolution and move on again. We can resolve all sorts of issues that way, but without reconciliation, we allow relationships to wither and die.

Our Source of Hope

In the *Convention Workbook*, the “Progress Report of the Task Force on Synodical Harmony” identifies aspects of the present disharmony in Synod, some of which include:

- Inability to deal with diversity
- A lack of civility
- A politicized culture
- Distrust

The Synod in convention can move all sorts of resolutions to solve our problems, and many may prove to be helpful. But reconciliation can never be voted upon. Trust cannot be built through taking a vote. Can we as a people justify such things as “a lack of civility,” “a politicized culture,” and “party lines”? Or are we willing to confess that some of what we do in the name of “church” is described as sinful in Scripture?

- “For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? For when one says, ‘I follow Paul,’ and another, ‘I follow Apollos,’ are you not being merely human?” (1 Corinthians 3:3b–4).
- “But if you bite and devour one another, watch out that you are not consumed by one another” (Galatians 5:15).
- “And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him

to do his will” (2 Timothy 2:24–26).

- “Therefore, confess your sins to one another and pray for one another, that you may be healed” (James 5:16a).

Influenced by our sinful world, Christians may become desensitized to sin and fail to recognize the sinfulness of behaviors we personally experience and see around us. At times, we accept worldly rationalizations or excuses to avoid acknowledgement of sin. When this happens, we doubt that the Gospel is powerful and effective for addressing life’s tough issues. Instead, we seek to resolve problems using worldly means without applying what God’s Word teaches regarding sin and grace.

Martin Luther said, “The more you minimize sin, the more will grace decline in value.”⁴

Is there any hope for harmony in a church that prides itself in being people of the Word?

“I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all” (Ephesians 4:1–6).

We are one people, forgiven through Christ, who have hope, because Christ who forgives is present in our conflicts. Hope is not found in simply resolving conflict. Our hope is not in convention resolutions. Our hope is not in elections of certain leaders. Our hope is not in new structures or old structures.

Together with Edward Mote, we can boldly proclaim:

My hope is built on nothing less
Than Jesus’ blood and righteousness;
No merit of my own I claim
But wholly lean on Jesus’ name.
On Christ, the solid rock, I stand;
All other ground is sinking sand.⁵

Will godly people sin against God and one another this week as our work continues? Scripture teaches that we sin daily. But God will never leave us. He is here among us to teach and encourage, and to admonish and forgive, again and again. We are truly one people forgiven through Christ.

The Power of Forgiveness

What do you believe about the power of forgiveness?

In Psalm 103, David reflects:

Bless the LORD, O my soul,
and all that is within me,
bless His holy name!
Bless the LORD, O my soul,
and forget not all His benefits,
who forgives all your iniquity,
who heals all your diseases,
who redeems your life from the pit,
who crowns you with steadfast love and mercy,

who satisfies you with good
so that your youth is renewed like the eagle's.
(vv. 1-5)

Can forgiveness of our iniquity really lead to healing? Can forgiveness actually redeem our life from the pit of depression? Can forgiveness truly satisfy our desires with good things so that our youth is renewed like the eagle's?

Diego⁶ was failing as a seminary student. He had become a Christian in his teenage years, committing his life to Christ. He wanted to serve his Lord through the pastoral ministry and so had enrolled at the seminary.

But Diego's past haunted him. As a young boy, he was introduced to sexual activity and engaged in all sorts of deviant behavior. When he came to faith he tried to put away his sinful life. He was able to stop physical contact but continued to satisfy his lusts with Internet pornography. At seminary, he learned just how abhorrent his behavior was to God, and he fell into depression. When he tried to forget, he would replay in his mind the sinful things he had done. It was like a nightmare movie that he could not turn off.

How could God stand such a sinful creature as he? Surely he was unworthy of the high calling he was pursuing. Diego could not forgive himself.

His concentration slumped and his grades fell. Some days he couldn't get out of bed to go to class. He lost hope as his depression increased. None of his friends or professors could console him.

Diego sought counsel from a reconciler, who helped him see that his lack of forgiveness for himself was a form of idolatry. Diego placed the importance of his personal forgiveness above God's forgiveness, and he took the place of God by condemning himself. Just like Jonah wanted God's forgiveness to be withheld from the Ninevites, Diego determined that he was unworthy of God's absolution. Therefore, he withheld forgiveness, even God's forgiveness, from himself.

As Diego began to see his act of withholding forgiveness from himself as idolatrous, the reconciler reminded him that as sinner and saint every one of us struggles with our sinful flesh. He asked Diego to read Romans 7:19-24:

For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death?

Diego exclaimed: "That is me! I have read these words before, but I never thought how my own struggles are like that of St. Paul's."

The reconciler directed, "And now read Paul's answer in verse 25."

"Thanks be to God through Jesus Christ our Lord!" Diego's eyes began to fill with tears.

The reconciler reminded Diego that there is nothing he can do on his own to earn favor with God or even himself. But he need not do that. God through Christ has done it all already. He asked Diego to read Romans 8:1, inserting his own name into the verse.

"There is therefore now no condemnation for [Diego] who [is] in Christ Jesus." Diego wept for minutes at this good news.

"Diego, read those words again." Diego cried some more. "One more time." The third time Diego was too spent to cry.

This led to a time of private absolution, where Diego confessed those things that tormented him, and he heard those precious words for him, "God forgives you for Jesus' sake. You are forgiven. Christ Himself bore your sins in His body on the tree, that you might die to sins and live to righteousness. By His wounds you have been healed."

Because Diego had rehearsed his evil images for so long, the reconciler gave him some Bible verses with God's promises of forgiveness to read out loud to himself whenever he doubted. Diego praised God for forgiveness in Jesus Christ.

Diego's depression left him. His grades improved dramatically, and today he is serving as a pastor who knows the power of forgiveness.

Fellow beggars, hear this good news. God is with you now. He knows everything about you, and nonetheless, He loves you and forgives you for Jesus' sake. Through Christ, He makes us ONE People—*Forgiven!*

What do you believe about the power of forgiveness for ONE People—*Forgiven?*

For as high as the heavens are above the earth,
so great is His steadfast love toward those who fear
Him;

as far as the east is from the west,
so far does He remove our transgressions from us.

As a father shows compassion to his children,
so the LORD shows compassion to those who fear
Him.

Bless the LORD, all His works,
in all places of His dominion.
Bless the LORD, O my soul! (Psalm 103:11-13, 22)

We pray.

O God, we come before You as beggars, for we have nothing good to bring on our own. Forgive us for our sins against You and others and for minimizing our sin. Thank You for loving us so much that You intervened in our conflict with You. We bless You, Father, for giving us Your only Son. We glorify You, Jesus, for reconciling us while we were yet sinners. We praise You, Holy Spirit, for giving us faith and life in Christ. Be with us always, Lord, as You promise. Fill us with Your hope that we might never forget the gift of Your forgiveness. Empower us to live as Your children, forgiving others as You have forgiven us. We ask this in the precious name of Jesus. Amen.

Endnotes

1. Gerhard Tersteegen, 1697–1769, abr; tr. Frederick W. Foster, 1760–1835, and John Miller, 1756–90, alt.; “God Himself Is Present,” public domain.
2. All Scripture quotations, unless otherwise indicated, are taken from the ESV Bible® (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.
3. John W. Kleinig, *Grace upon Grace: Spirituality for Today* (St. Louis: CPH, 2008), 29.
4. *Luther's Works*, Volume 1 (St. Louis: CPH, 1958), 142.
5. Edward Mote, 1797–1874, alt. “My Hope Is Built on Nothing Less,” public domain.
6. True story; name and certain facts changed to protect confidences.

Ted Kober





2. ONE People *Forgiven* through Christ to *Forgive* ...

Friends in Christ, one people forgiven through Christ to forgive,

“Forgive our sins as we forgive,”

You taught us, Lord, to pray;
But You alone can grant us grace
To live the words we say.

Lord, cleanse the depths within our souls
And bid resentment cease;
Then, bound to all in bonds of love,
Our lives will spread Your peace.¹

I Can’t Forgive!

I know a man named Gene.² He was born in the early 1950s to an unwed mother. When she became pregnant, both his parents decided to have nothing to do with each other. They made their families promise not to tell any of their future children about this incident.

Gene’s mother never married. There was more shame for being an unwed mother at that time than there is today. Life was difficult raising a child and being the sole breadwinner. Gene and his mother were poor. Later, she ended up also caring for her disabled mother.

At first, Gene didn’t realize that he was different from other kids. Then one day some of the children in the neighborhood told him that they couldn’t play with him anymore. He asked why. Gene today reflects, “Do you remember the first word you looked up in the dictionary? The first word I looked up was *bastard*, because that’s why the other kids’ moms said that they couldn’t be with me anymore.”

Gene noticed other differences as well. Other kids seemed to get new toys and bikes, but Gene’s mom was too poor to afford new things. He didn’t have a father to play ball with him or just spend time with him. As he grew older, he became angry at a father he never knew. His mother wouldn’t talk about it, and bitterness filled his heart.

He had constant reminders that his father abandoned him and his mother. When he was ready for his first job, he needed to apply for a social security number. He and some friends went to the office with their birth certificates and application forms. Under father’s name, Gene’s birth certificate had an x and a line behind it. When the clerk reviewed his application, she asked who his father was. Gene said he didn’t know, and he pointed out the blank line on his birth certificate. The clerk shoved his application back to him and said loud enough for his friends to hear, “Take this home and get it filled out properly. Someone knows who your father is.” Gene was shamed in front of friends, once again reminding him of his situation.

Bitterness consumed Gene. His schoolwork suffered. He stopped attending church once he was confirmed. After all, how could he love a God who would allow his mother and him to suffer as they did? Relating to his heavenly Father was as

foreign to him as his earthly father. He barely graduated from high school and then went to work at Kmart.

Our text for this morning is from Ephesians 4:29–5:2:

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God.³

We are ONE People *Forgiven*, to forgive others as we have been forgiven in Christ.

The Scriptures warn us often against withholding forgiveness. We pray as Jesus taught: “Forgive us our trespasses as we forgive those who trespass against us.” The parable of the unmerciful servant reinforces the danger of withholding forgiveness from a fellow sinner when we have been forgiven so much more (see Matthew 18:21–35).

Unforgiveness is the poison we drink hoping the other person will die. It separates us from God. Yet at times it seems impossible for us to forgive. After all, those who have sinned against us have hurt us so deeply, betrayed us in unspeakable ways, or brought suffering on innocent ones that we love.

The disciples struggled to understand this divine act that defies human understanding: “How many times *must* I forgive?” We know well Jesus’ answer: “Seventy times seven,” meaning as many times as someone sins against us. Because the Bible provides a clear answer, we avoid this question.

Yet Christians today ask a question that appears different, but in reality is closely related.

When Must I Forgive?

To answer this question, let’s begin by asking a different question. Since we are to forgive as God forgives us, when did or does God forgive you?

Small-Group Reflection Questions

1. When did or does God forgive you? Look up the following verses as you answer the question:
 - 1 John 1:9
 - Acts 2:38
 - Matthew 26:26–28
 - Romans 5:8
 - John 19:30
 - Genesis 3:15
 - Ephesians 1:4
2. If Christ died for the sins of the whole world, and if God forgave us while we were still sinners, before we were born, before we repented and confessed our sin, then why does not everyone go to heaven? See John 3:16–18.

3. If we are to forgive others as God has forgiven us, then when should we forgive those who sin against us?

If we truly forgive as God has forgiven us, then we need not wait until we see some act of repentance before we forgive. “Why, that’s impossible!” you might think. “That would take a miracle of God!”

Yes, that’s precisely the point. Forgiveness is a miracle of God. While psychologists may promote forgiveness as a human behavior that can be learned and exercised,⁴ to forgive as God does is not human but divine. Too often we treat forgiveness like a personal possession that we can choose to do with as we please. On our own, we have no authority to forgive or withhold forgiveness as defined by Scripture. Only those who have received God’s gift of forgiveness can forgive as God through Christ has forgiven them. And when we do have opportunity to forgive, we have responsibility to exercise that privilege as the original donor directs.

Repentance and Forgiveness

Okay, we understand that we need to forgive as Christ forgives. But what is the relationship between repentance and forgiveness? Doesn’t the Bible say that someone needs to repent in order to be forgiven? Shouldn’t we withhold forgiveness until someone is repentant enough?

Note that while we were yet sinners, Christ died for us and won forgiveness for us on the cross. Before the foundation of the world, God worked out our plan for salvation. On the cross Jesus declares, “It is finished!” God’s forgiveness is for everyone.

Not everyone benefits from God’s grace because not everyone believes in the Son that God gave the world. “Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God” (John 3:18).

The granting of forgiveness is not dependent upon repentance, but the receiving of the benefits of forgiveness is dependent upon repentance and faith. “Repent and believe in the gospel” (Mark 1:15). Christ’s forgiveness was won on the cross. That reality is not dependent upon man’s response. But if a person does not believe that he needs God’s forgiveness or that Christ died for him, he does not benefit from the gift.

Now we have a fuller picture of what to do when restoring others as Paul directs in Galatians 6:1: “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.”

We don’t go to confront someone so that they can repent enough to deserve God’s forgiveness or ours. That would make forgiveness conditional upon man’s work. Instead, we confront someone about his sin in order to prepare him to receive the gift that has already been given.

The church is given the responsibility to retain the sins of one who demonstrates manifest unrepentance (see Matthew 18; John 20:19–23). Such declaration only comes after many attempts to restore (futile admonition). The purpose is not to

punish or get rid of the person, but rather to help the individual understand that unless he repents and believes in the Gospel, he is in danger of hell. He is treated like an unbeliever because he acts like he does not need Christ’s forgiveness. He becomes the object of our evangelism. But upon any movement of repentance, the sinner is restored and assured of forgiveness.

Overcoming Unforgiveness

We may be able to muster enough fortitude to forgive in a human way. However, biblical truth indicates that we cannot on our own inner strength or personal determination forgive as God through Christ has forgiven us. But God promises to give us what we need.

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence, by which He has granted to us His precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire (2 Peter 1:3–4).

Can we accomplish divine assignments? Yes, because God promises us His divine power so that we may become partakers of the divine nature.

Following these verses, St. Peter continues:

For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins (v. 5–9).

How can we keep from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ? By remembering our own forgiveness from God. Peter says that those who lack the qualities that bear fruit are those who are nearsighted and blind and have forgotten that they have been cleansed from their past sins.

Note that the Bible connects our forgiveness of others to our forgiveness from Christ. “Forgive as God through Christ has forgiven you.” Focusing on our forgiveness in Christ, we are empowered to forgive as Christ forgives us.

One day a friend from church ran into Gene at the store where he worked. “Gene, we haven’t seen you for a while at church.”

“I know, but I’m busy. I work on a lot of Sundays,” he answered.

“Are you working this Sunday?”

“No, but I’d feel funny going back to church after being gone for so long.”

“How about if I pick you up?” the friend asked.

“I guess that would be okay.”

So, Gene returned to worship because of a friend’s gentle restoration. After some time, his pastor approached him.

"Gene, how would you like to teach children in our Sunday School?"

"Who, me? I haven't done that before."

"We'll teach you. We have lesson plans and our teachers meet together to prepare. All we need is for you to be available."

Gene tentatively answered, "Okay, I'll give it a try."

Soon Gene found himself in front of small children, telling them the stories about Jesus. But Gene soon became uncomfortable with his teaching. He knew he was a hypocrite. How could he teach about Jesus who healed and forgave people, when all the time Gene hated a father he never met? Moreover, Gene resented God for what he had suffered in life and he had trouble loving a heavenly father when he had no loving earthly father. So he decided to quit teaching.

But before he was done, he had one more lesson to teach: the Passion of Christ. And as he prepared the lesson, he read Jesus' words from the cross: "Father, forgive them, for they do not know what they are doing." Gene cried out to God, "I can't forgive him. I don't want to forgive him. I hate him! God, help me!"

God answered Gene's prayer, the plea of a beggar. Gene had nothing to offer God, but God had everything to offer him. Gene realized that day that Jesus' prayer was for him, and that God could even forgive his bitterness and unforgiveness. Remembering how much God had forgiven him, Gene forgave a father he never met. He experienced a peace that passed all understanding.

Several years later, Gene's mother came to him and said, "I have something to tell you. I want you to know who your father is. He came to see me last night. He's dying from cancer. Here's his name and number."

Imagine how Gene must have felt! After all these years, he was given the opportunity to meet the man who abandoned him and his mother. Had he really forgiven him? What would he say? Gene took a few days to collect his thoughts and then picked up the phone.

But his father had left town for treatment, and he died before returning home. Gene never got to meet his father, but he learned that the man had married another woman and had three children.

My father died in 1989 of cancer. And that's when I learned I have an older brother named Gene. My sister and younger brother and I were in shock. How could our father not provide for his eldest son and the mother that bore him? Our father had been so good to us kids and to thousands of his employees over the years. How could our father not tell us? But then we realized that all our extended family knew about the family secret: aunts and uncles, cousins, grandparents. We felt betrayed by everyone we were related to.

After the shock wore off, Gene, my other brother and sister, and I went on a retreat with our families to get to know one another. We heard Gene's story and marveled at his attitude toward us. "Gene, we weren't rich, but we never experienced the kind of life you did. We three kids all had the opportunity

to go to college, but you were unable. Why aren't you jealous of us? Why don't you hate us?"

"If I would have met you several years ago, I would have," Gene said. "But Jesus healed my angry heart. Let me tell you about what I learned teaching Sunday School." And he shared his story with us.

Gene was able to forgive as Christ had forgiven him. Not on his own determination, but because he remembered that God forgave him. Gene forgave without ever meeting his father. My father never received that gift from his oldest son, but I have received that gift from my older brother. I praise God that he gave me a brother who is a living witness to a forgiving God.

God is present when we struggle to forgive. He still promises to be with us, to forgive us for our own struggles with unforgiveness, and to empower us to forgive others.

When struggling to forgive, we can lay that burden at the foot of the cross and beg God for his forgiveness and help. He gives us the power and strength to do that which we cannot do on our own (see again 2 Peter 1:3-4).

How can we forgive? By fixing our eyes on Jesus, the author and perfecter of our faith. With Paul we can boldly claim, "I can do all things through Him who strengthens me" (Philippians 4:13).

A Gift Meant to Be Shared

"Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:32).

God never intended that His gift of forgiveness be for us alone. He wants us to share it.

A couple desperately wanted to have children, but they were unable to conceive. They endured extensive medical exams and procedures. They prayed fervently to God, but it seemed that He was deaf to their pleas.

After years of waiting, they lost hope and applied for adoption. And that's when the wife discovered that she was pregnant. They praised God for answering their prayers.

However, the pregnancy was difficult, and the wife quit her job to rest in bed for most of the term. She gave birth to a baby girl, whom they named Kristy. They cherished their daughter more than anything.

But Kristy⁵ was sick. The doctor told the parents that they would need to leave their baby at the hospital, but he assured them that she would be given medicine that would cure her.

Reluctantly, the parents left their daughter in the care of the hospital. The nurse who attended her grabbed the wrong medication out of the cabinet, administered it to the infant, and Kristy died. Immediately the nurse realized what she had done. She reported the incident to her floor supervisor, who contacted the hospital administrator, and he sought counsel from the hospital's lawyer. The lawyer said, "Whatever you do, don't let that girl's parents talk to that nurse."

Imagine the grief of these parents! After all those years of waiting, they were blessed to have a child. But then to have

her so suddenly die all because of the mistake of some nurse must have been almost unbearable!

They went to the hospital, asking to see the nurse. But the administration resisted and would not allow them to see her. The parents left the hospital in tears. Before they reached their car, someone ran out to them and pressed a note in their hands, saying, "Don't tell anyone I gave you this." Then the stranger ran back to the hospital. The note included the name and home address of the nurse.

That evening, the parents walked up to the nurse's front door and knocked. As soon as the nurse answered, she recognized the couple and began to cry, saying, "I'm so sorry, they won't let me talk to you." And she started to shut the door.

The husband stuck his foot in the door. "Please wait. We know that you can't talk to us. But won't you listen to what we have to say to you?" How could she refuse his request? She killed their baby! So she paused.

The mother began: "For years, we waited for God to answer our prayers. Finally, after we had given up hope, I became pregnant and gave birth to our beautiful baby girl. We don't know why Kristy had to be taken away so soon . . ." The mother broke down and cried.

The father continued: "We don't know why our daughter had to die so young. But we understand that you gave her medicine that contributed to her death. My wife and I were holding each other last night grieving over our loss. And then we thought about you. We realize that you love babies and that's why you work in the nursery. We know that you didn't want to hurt Kristy, and so we thought you must be feeling pretty awful too. So we came just to tell you we forgive you, because God forgives us through Jesus Christ."

The nurse wept uncontrollably at hearing this news. She knew she didn't deserve this couple's forgiveness. She knew that she couldn't bring back their child with any amount of financial settlement. She knew that she could do nothing to earn favor with this family. To her the gift was free, but for the couple who gave it, it was very costly.

That's what forgiveness is, my friends. It is a gift. You do not deserve God's gift. You can't buy His gift. You can do nothing to earn any part of it. To you the gift is free, but for the One who gives it, it is very costly. This gift cost our heavenly Father the blood of His one and only Son.

You will meet this nurse. You see, when this couple came to her door, she didn't know Jesus. But when she received

their gift, she also learned how much God loves her and she received God's gift. She is your sister in Christ, and you will spend eternity with her.

Fellow beggars, as you consider all that you have done to offend God and others, remember Jesus' promises to you: "You are forgiven" and "I am with you always." Christ is present in our conflicts to confront sinful behavior and offer His free gift of forgiveness.

Receive God's gift. But remember that the gift is not offered so that you may hoard it for yourself. It is not given for you to set on a shelf to admire or to put it away in a closet. The gift is meant to be shared.

Receive God's forgiveness. And then forgive, as the Lord has forgiven you.

We pray.

Heavenly Father, how can we ever thank You for giving us Your Son for the forgiveness of our sins? We praise You for Your infinite love. And yet, in spite of all You have done for us, we sometimes fail to forgive as You have forgiven us. How easily we allow anger to dwell within us! How quickly we nurse grudges into bitterness! Forgive us, Lord, for our shallow thankfulness. Help us remember that in our Baptism, through Your Word, and in Your Holy Supper You forgive our sins. Fill us with Your Holy Spirit that we may have divine power to do what we cannot do on our own. With Paul, we are bold to proclaim, "I can do all things through Christ who strengthens me." Amen, Lord Jesus, make it so. Amen.

Endnotes

1. Rosamond E. Herklots, 1905–87, alt. (Oxford University Press); "Forgive Our Sins as We Forgive," © Oxford University Press. Used by permission: LSB Hymn License .NET, no. 100013024.
2. Gene has given me permission to share this story.
3. All Scripture quotations, unless otherwise indicated, are taken from the ESV Bible® (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.
4. See Michael E. McCullough, PhD, Steven J. Sandage, MS, Everett L. Worthington Jr., PhD, *To Forgive Is Human* (Downers Grove, IL: Intervarsity Press, 1997).
5. Names and certain details have been changed to protect confidences.

3. ONE People *Forgiven* through Christ to Forgive *in the Family* ...

Brothers and sisters, one people forgiven through Christ to forgive in the family,

Oh, blest the house, whate'er befall,
Where Jesus Christ is all in all!

A home that is not wholly His—
How sad and poor and dark it is!

Oh, blest that house; it prospers well.
In peace and joy the parents dwell,
And in their children's lives is shown
How richly God can bless His own.¹

Proclaiming God's Forgiveness in the Family

In confirmation instruction, I remember my pastor teaching that when we became parents, we needed to absolve our children. But I didn't experience that growing up, and no one ever showed me how to do it with my wife and son. We had shared personal forgiveness with another, but I had never announced God's forgiveness specifically, personally, and directly. As a parent, I failed to proclaim God's forgiveness to my son until one day, when he was a junior in high school, we ended up in a terrible fight.

Jesus, however, proclaims forgiveness specifically, personally, and directly.

Luke reports on a specific event in Jesus' ministry when he was invited to eat with a Pharisee named Simon. While reclining at the table, a woman entered the house uninvited, washed Jesus' feet with her tears, dried them with her hair, and anointed them with oil. Simon was repulsed that she would dare do this, and in his mind he judged Jesus for allowing it. Our text today from Luke 7:40–48 describes Jesus' response:

And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher."

"A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debt of both. Now which of them will love him more?" Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And He said to him, "You have judged rightly." Then turning toward the woman He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. You gave Me no kiss, but from the time I came in she has not ceased to kiss My feet. You did not anoint My head with oil, but she has anointed My feet with ointment. Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little." And He said to her, "Your sins are forgiven."²

Specifically, Directly, Personally

Before Jesus said to her "Your sins are forgiven," did this woman know that she was forgiven? She must have. According to Jesus' words about her, she was responding in love because

she was forgiven much. Besides that, Jesus was still looking at her when He told Simon, "Therefore I tell you, her sins, which are many, are forgiven." She knew about the forgiveness of her sins.

But for Jesus, the woman just knowing about her forgiveness was not enough. In verse 48, Jesus declares directly to her, "Your sins are forgiven." He proclaimed forgiveness to her specifically, directly, and personally.

You and I are to forgive others as Christ forgives us. If Jesus announces forgiveness so specifically, so directly, and so personally, so shouldn't His followers?

Sadly, those with whom we often neglect to share God's forgiveness are our own family members—parents and children, husbands and wives, brothers and sisters. We often make the unholy assumption that because we are family, we don't need to proclaim God's forgiveness. We take it for granted that we are forgiven, right?

This can lead us to deal with sin in less than gracious ways. Let's see how a father confronts his teenage son about misuse of the computer.

[Video: Father & Son 1³]

A Father Confronts His Son . . .

Well, the father certainly let his son know what was right and wrong, didn't he? Take four minutes in your small groups to discuss the following questions:

1. What were the father's godly desires?
2. How did the father's godly desires turn into sinful demands?
3. If you were the parent in this situation, what would be your next step? What if you were the teenager? Consider the following verses:
 - Psalm 32:3–5
 - Proverbs 28:13
 - James 5:16

The father is responsible for disciplining his son, and clearly the son has been involved in sinful behavior. At a minimum, the son has broken the Fourth Commandment, the Sixth, the Eighth, and the Tenth. The Bible teaches that authority has been instituted by God, and when the son resists correction, he is resisting God. Therefore, he also sinned against the First Commandment.

So what's the issue? Can we be right on our position but sin in the way we deal with others? Can we be about God's business but still sin? Where is the father's fruit of the spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control? Paul writes, "Against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Galatians 5:23a–24).

Christians attempting to live out their vocations can and do fail to live as God's children, especially in the heat of the moment. When we do, God gives us the method for working through these times: confession and forgiveness.

In the next scene, we'll watch as the father approaches his son a second time. You should have received a copy of the pamphlet *Announcing God's Grace*.⁴ I encourage you to keep this handy, so that you can see how it can be used within the family.

[Video: Father & Son 2⁵]

Take a few minutes to discuss the next three questions in your small group.

1. How did the father model reconciliation, and what impact did it have on his son?
2. The father used the pamphlet, *Announcing God's Grace*. Such forms are neither required nor forbidden by Scripture. How can using this pamphlet be beneficial? How might such a form become a disadvantage?
3. Why is it important to proclaim God's forgiveness in addition to offering personal forgiveness?

“God Forgives You, and So Do I”

I mentioned earlier today that I did not learn to proclaim God's forgiveness to my son until he was a teenager.⁶ Much like the scenes we just watched, I lost my temper and my son and I ended up yelling at each other. It was awful. When we were too tired to argue, we sat down and I quietly thought, “Now, as a Christian father, how should I have handled this?” In my mind, I tried to justify my actions, but in my gut, I knew that I was wrong. I needed help for what needed to happen next.

Using our hymnals, we did something we had never done in our home before. We adapted the order of Private Absolution for our home, something similar to the form you have in front of you. Since not one of us is a pastor, we had to change some of the language. Yet it guided us in our confessions, keeping us from denial and blame-shifting. Moreover, it helped us share God's forgiveness and personal forgiveness with one another.

The next year there was another incident in our home. Sometimes when you're raising a teenager, these things just happen. But no one lost their temper this time, and when I asked my son how he wanted to handle the situation, he said, “Dad, can we go through that order of confession and forgiveness?” My eyes filled with tears as I realized just how much my son wanted to hear those words, “God forgives you for Jesus' sake, and so do I.”

Once again, we recognize that God involves Himself in our lives through his Word of Absolution. God calls us to serve as messengers of His grace when we confess our sins to one another and forgive one another, especially in vocations within our own family.

What a privilege we have! Not just to offer words of personal forgiveness, but to share the love of Christ with those we love the most!

Reconciliation Is Urgent Business!

A reconciliation pastor visited a congregation to discuss how he might help them work through their conflicts.⁷ He was only with them two hours, but he took time to share God's forgiveness with them. He reminded them how important it is to share this gift with others, especially within our families. The church ended up not using his services. But some months later, he learned that one of the women who attended that meeting was moved to call her sister. They had been bitter enemies for more than 50 years.

It began when they were girls and shared a bed. They began to kick each other and it got out of control. They both were badly bruised and hurt, but their relationship was damaged the most. This woman called her sister and they reconciled through confession and forgiveness after a half century of bitterness. The next week, this woman went to the hospital for surgery and died. The sister came to the funeral and, with tears, thanked the pastor for the teaching in his church that prompted their reconciliation. The pastor didn't even know that his member had a sister, let alone that they had reconciled.

Is there someone in your family with whom you are not reconciled? Sharing God's forgiveness is urgent business. None of us knows how much time we have to give the gift we have been given. We are not responsible for how others respond to us, but we are called to do what Paul writes in Romans 12:18: “If possible, so far as it depends on you, live peaceably with all.”

Fellow beggars, have you at times failed to forgive someone in your family? God knows each time. But He chooses not to remember as He forgives. To you and me, He says, “For I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:34b). He comes today to declare specifically, personally, and directly, “You are forgiven.”

We pray.

O dearest Jesus, You are so ready to forgive and shower us with Your love. We are beggars and have nothing to bring, but we cling to Your cross and ask for Your strength to forgive those who hurt us, especially in our own families. Forgive us for failing to forgive as You have forgiven us. Compel us by Your love to reach out and reconcile with family and friends. Help us recognize the opportunities to share Your forgiveness specifically, directly, and personally, as You do for us. We pray this in Your holy name. Amen.

Endnotes

1. Christoph Carl Ludwig von Pfeil, 1712–84; tr. Catherine Winkworth, 1827–78; “Oh, Blest the House,” public domain.
2. All Scripture quotations, unless otherwise indicated, are taken from the ESV Bible® (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.
3. *Responding to Sexual Temptation in a High Tech Society* DVD (Billings, MT: Ambassadors of Reconciliation, 2008), “Father & Son 1.” Used by permission.
4. Ambassadors of Reconciliation, *Announcing God’s Grace* (Billings, MT: Ambassadors of Reconciliation, 2006).
5. *Responding to Sexual Temptation in a High Tech Society* DVD (Billings, MT: Ambassadors of Reconciliation, 2008), “Father & Son 2.” Used by permission.
6. I have my family’s permission to share these incidents without disclosing specifics of my son’s sins.
7. True story; certain facts changed to protect confidences.





4. ONE People *Forgiven* through Christ to Forgive *in the Church...*

Children of the same heavenly Father, one people forgiven to forgive in the church,

On Sunday, I shared a story about a man who experienced relief from his depression through the power of God's forgiveness. A kind brother helped me to see that I neglected to say that depression may have causes other than guilt and that God has blessed us with other methods for treating such causes. My omission could lead some to conclude that all depression can be treated in the same way. I'm sorry for my carelessness and ask for forgiveness.

For those I have hurt by what I said, I invite you to seek me out privately so that with God's help we may be reconciled. I will be available in the back guest section much of today.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.¹

Do people actually fight in the church?

In her book *The Key to a Loving Heart*, Karen Burton Mains describes a bride like no other:

The wedding guests have gathered in great anticipation; the ceremony to be performed today has long been awaited... The bridegroom and his attendants gather in front of the chancel...

One by one, the bridesmaids, heralds of the nuptials, begin to stride in measured patterns. Several flower girls sow rose petals upon the white, unmarked aisle cloth. The sound of the organ rises, a joyous announcement that the bride is coming. Everyone stands and strains to get a proper glimpse of her beauty—then a horrible gasp explodes from the congregation. This is a bride like no other.

In she stumbles—something terrible has happened! One leg is twisted; she limps pronouncedly. The wedding garment is tattered and muddy; great rents in the dress leave her scarcely modest. Black bruises can be seen welting her bare arms; the bride's nose is bloody. An eye is swollen, yellow and purple in its discoloration. Patches of hair look as if they had actually been pulled from her scalp.

Fumbling over the keys, the organist begins again after his shocked pause. The attendants cast their eyes down. The congregation mourns silently. Surely the Bridegroom deserved better than this! That handsome Prince, who has kept himself faithful to his love, should find consummation with the most beautiful of women—not this. His bride, the church, has been fighting again.²

When I talk to unbelievers about Christian reconciliation, I often get this question: "Do people really fight in the church?"

We can and do fight in the church, and when we do, relationships are broken, ministries suffer, and our witness to Christ is diminished.

But it's not just those outside that are surprised. We are taken aback when conflict appears in our Christian home, within our Christian church, at our Christian school, and in our Christian community. But should we really be surprised?

God's people have been in conflict with one another since Adam and Eve sinned. Cain murdered Abel because he was jealous of his brother's relationship to God. King David lusted after another man's wife; had an affair with her; and, when she became pregnant, became so desperate to conceal his sin that he arranged for her husband's death. Jesus' disciples argued among themselves as to who was the greatest, even while Jesus was in their midst! And Paul's letters to the early Christian churches reveal that they experienced all kinds of conflicts.

As those who read God's Word, we of all people should remember that while we are saints, we are also still sinners. James 4:1–3 identifies the source of our conflicts:

What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions.³

So, if we know that we are still sinners, then we should anticipate that we will be in conflict with one another, even in the church. The question we should ask is not, "What if we get into conflict?" but rather, "How should the children of God respond to conflict when we find ourselves in the midst of it?"

Saints and Sinners: Responding to Conflict in the Church

One day I received a call from a pastor who asked me if he should be doing something to address a situation in his church.⁴ One of his congregational members contracted another member for construction work on his home. Disagreement arose between them regarding the quality and completion of the work, and the homeowner sued the contractor. These two members attended worship regularly but would sit on opposite sides of the sanctuary. Friends in the congregation sided with one party or the other, and they divided themselves into two groups, sitting with the member they supported. The pastor told me that this dispute literally split his congregation down the aisle. He indicated that the parties were scheduled for court the following week. He wondered what his responsibilities were in this situation.

Our text for today can help answer this pastor's question. In Colossians 3:12–17, Paul writes:

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.

Is there something the church should do?

Small-Group Reflection Questions

1. Reflecting on Colossians 3:12–17, what are a congregation's responsibilities toward members who are in conflict?
2. Give an example of how one can apply "Let the peace of Christ rule in your hearts" (v. 15) when serving conflicted parties in the church.
3. How should the Means of Grace (Word and Sacraments) be used to help reconcile members of the Body of Christ?
4. How can lay leaders assist their pastor when he is a party in conflict?

How Easily We Forget!

The Scriptures frequently instruct us to confess our sins to one another, to forgive as we have been forgiven, and to seek reconciliation with a brother or sister when our relationship is impaired. Why then is it so difficult to do?

Although we confess in the Apostles' Creed that we believe in the forgiveness of sins, we don't always live as we profess. In spite of our weekly Confession and Absolution in worship, we sometimes use worldly ways to deal with our conflicts, even in the church. We allow bitterness to grow a wedge between us. We eagerly meet with like-minded people to talk about those with whom we disagree, but we avoid talking directly to people with whom we have broken relationships.

There are times when we come close to confessing and forgiving, but we either forget or refuse to do what we profess.

Two cases contrast Lutheran leaders who failed to put their faith into practice with those who did.

Case #1

"I've forgiven those people. But I don't want anything to do with them. I will never set foot in that church again."⁴

These were the words of the pastor that had just resigned. I had invited him to participate in a process for reconciliation, but he refused. He blamed a certain group in the congregation for forcing him out.

When I met with the lay leaders, I asked them why their last few pastors had left their church after such short terms.

One person said, "It's the district's fault." Another said, "It's the seminary's fault." The leaders felt that they were the victims in these disputes.

I warned both pastor and congregation that if they did not work together toward reconciliation, they would likely take their anger, raw hurts, and broken trust into new pastor/congregation relationships. While neither side could force the other to reconcile, Paul writes in Romans 12:18: "If possible, so far as it depends on you, live peaceably with all."

The congregation agreed to work toward reconciliation through studying the Bible on peacemaking, mediating difficult issues, and eventually reconciling among themselves through confession and forgiveness. That congregation was revitalized and today is healthy and growing. They have not had a pastor resign from ministry since. But their former pastor refused to participate in reconciliation, he denied that he had anything to confess, and he would not meet with people to offer forgiveness. Instead, he took another call to a new place, and within months he resigned from that position as well.

Those who refuse to do everything possible to reconcile, as far as it depends on them, sin against God's Word and suffer the consequences of their decisions.

Case #2

Andrew,⁵ a sixth-grade student in a Lutheran school, was caught by his teacher swearing on the playground. She brought him into the classroom, scolded him, and took away his recess privileges. As she turned to walk out the door, she heard him mutter a swear word behind her back. So, she called his parents.

Andrew's parents were mortified. They served in leadership positions at the church. "I can't believe he did that at school! We've had problems with him doing the same thing at home. Wait 'til that kid gets home. He's going to get what's coming to him!"

A few days later, the teacher witnessed Andrew swearing again. This time she sent him to the principal's office, where he was admonished and disciplined. But it wasn't long before Andrew was messing up again.

As the pastor walked through the school one day, the principal stopped him and asked if he would meet with Andrew about his "problem." The pastor agreed, and the principal pulled the student out of class to talk to his pastor, who was waiting in the principal's office.

Andrew entered, head down, and said, "Sorry to be wasting your time, Pastor."

"Andrew, you're not wasting my time. I'm your pastor, and I understand that you are struggling with a sin issue. Can you tell me about it?"

Andrew acknowledged that what he had done was wrong, but he added, "I can't help myself, Pastor. I just get mad and I can't control myself." He looked at the floor, waiting for what he had come to expect—more Law.

Pastor spoke softly, "Andrew." No response. "Andrew, look at me." The boy raised his head.

Pastor continued, making the sign of the cross as he spoke. "Andrew, I remind you that at your Baptism the sign of the cross was made upon your forehead and upon your heart marking you as one redeemed by Jesus Christ. God loves you so much that He sent His only Son, Jesus, to die for your sins. As your Pastor, I forgive you all your sins, including the sins of uncontrolled anger and using sinful words, in the name of the Father and of the Son and of the Holy Spirit. Amen."

"Andrew, should we pray that God will give you the power to overcome these temptations in the future?"

"Okay."

After praying, Andrew sat quietly, waiting for something more. Finally he asked, "That it?"

"That's it, Andrew. Your faith has made you well. Go in peace." And Andrew went back to class.

Two weeks later his parents approached Pastor. "What did you do to our son? We tried everything to get him to stop cursing, but nothing seemed to work. He hasn't done it once since you talked to him."

Pastor answered, "I simply absolved him and prayed with him."

Did absolution cure Andrew of all his sinful ways? No, he still struggles with sin. But God's forgiveness gave him something that the Law alone could not give—power to amend his sinful life.

Praise God that this pastor remembered what to do! However, a Lutheran teacher, two Lutheran parents, and a Lutheran principal all failed to apply the Gospel in helping Andrew overcome his sin. They forgot to proclaim God's forgiveness.

Is it any wonder that we have broken relationships in our congregations, schools, or Synod? It is so easy to take God's Word of commands and promises for granted in the everyday conflicts of life.

How can we share the good news about God's forgiveness with unbelievers if we can't remember to share God's peace with a brother or sister in Christ?

Life Together through Confession and Forgiveness

Confession and forgiveness were not meant only for the Divine Service. Our daily worship is to reflect a lifestyle of reconciliation, seeking to be reconciled especially with those in the household of faith. Reconciliation does not mean that we agree with each other on all issues. Instead, it means that we confess how we have sinned against one another in our disagreements and that we forgive each other because Christ has forgiven us. We don't treat each other as the enemy, but rather as a fellow member of the Body of Christ.

In his book *Life Together*, Dietrich Bonhoeffer describes how the Christian ought to live in fellowship with saints and sinners:

It is an ancient monastic custom that by fixed order in the evening devotions the abbot begs the forgiveness of the brothers for all faults and defaults committed against them, and after the brothers assure him of their forgiveness they likewise beg the abbot's forgiveness of their faults and defaults and receive his forgiveness. "Let not the sun go down upon your wrath" (Eph. 4:26). It is a decisive rule of every Christian fellowship that every dissension that the day has brought must be healed in the evening. It is perilous for the Christian to lie down to sleep with an unreconciled heart. Therefore, it is well that there be a special place of the prayer of brotherly forgiveness in every evening's devotion, that reconciliation be made and fellowship be established anew.⁶

Putting It into Practice

Paul urges us, "What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you" (Philippians 4:9).

There may be people here at convention who need to be reconciled with others in this gathering. Some issues may be recent, based on something said in a floor committee meeting or on the convention floor. Some situations may relate to what was written and distributed prior to or during this convention. Others may have allowed the sun to set for many days, weeks, or months on their anger, giving the devil a foothold. Corrupting talk, sins against the Eighth Commandment, wrath, and malice may have not only sprouted but matured into long-term resentments.

Then, there are other relationships that need reconciling outside of this room—those with fellow members of our own congregations, brothers and sisters from our circuits or districts, others within Synod, even family and friends.

Thus, it is fitting that during this week together at Synod, we put into practice what the Scriptures teach. At the close of business on Friday, we will gather together for a service of reconciliation. This will be a corporate service in which we will confess our sins to God and receive His Absolution. We will take time to reflect on what our God has done for us as we seek reconciliation from Him and from others.

But in preparation for that service, I urge you to follow Jesus' command from Matthew 5:23–24: "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift."

Over the next two days, I encourage you to seek out someone here at this convention for reconciliation. In some cases, you may only need to confess a recent offense and ask for forgiveness. In other situations, you may need to gently restore the other person, letting them know in a loving way how they have sinned against you, while also seeking their assistance

in getting the log out of your eye. In relationships where hurts are deep, it may be helpful to use the form *Announcing God's Grace* to guide both people in confession and forgiveness.

God promises to give us the strength and courage to act on His directives. We are empowered through the Gospel to do that which we cannot do on our own. Accordingly, during our lunch time today and over the next two days, pastors will be available for private Absolution to hear your Confession to God and to proclaim God's forgiveness to you. Note that the private absolvers are listed with their respective rooms in Wednesday's edition of *Today's Business* on page 536.

None of those serving as absolvers are officers of the district or Synod. No one is to keep track of who goes to Absolution and who does not. If you go to a room for Absolution and the door is closed, simply wait until the door is opened. You may use a form of Confession and Absolution from a hymnal, from the catechism, or from *Announcing God's Grace*. Or you may ask to confess your sins without a written form. You may confess generally or specifically, but the primary purpose is to receive God's forgiveness so that you are equipped to do the work that God prepared in advance for you to do. Or you may simply seek private Absolution for any particular sin that troubles you. You may also seek Absolution from your own pastor, if he is available.

Just a quick reminder about reconciling with key leaders. Some may desire to seek reconciliation with the Synod President or a Vice President, a district president, a board member, or other key leader. Please remember that these reconciliations need to take place, but many people may be attempting to reach these same leaders. Don't be afraid to ask for an appointment, but be understanding if one indicates that the meeting may have to be delayed perhaps even beyond this week.

How Good and Pleasant It Is!

Joe was head of the trustees in his church.⁵ He strongly disagreed with the elders. He believed that the elders were simply "yes-men" hand-picked by the former pastor who easily gave in to the pastor's wishes, especially those that Joe felt were harmful to the church. Joe sent out a letter to all the members of the congregation, condemning the actions of the elders, and encouraging people to vote them out of office at the upcoming voters meeting. His letter assumed motives and put the worst construction on things. Joe had met once with the elders a few months before, but he had not talked to them prior to sending out this notice.

Joe rallied a number of people, and the voters meeting was packed. After hours of quarreling, a vote barely passed supporting the elders and keeping them in office. But the church remained sharply divided.

With help from reconcilers, Joe began to understand how he let his passion get out of control, driving him to employ sinful means to protect God's church. In private Confession, he

received comfort in the words, "God forgives you for Jesus' sake." Joe then asked to meet with the elders.

The elders also received counsel from the reconcilers, and they recognized how they contributed to the severe conflict in their congregation. They not only confessed sins of commission, but also of omission in their responsibilities as the spiritual lay leaders. They agreed to meet with Joe.

Both sides surprised the other when they came prepared to confess and forgive, and they were reconciled.

Because this dispute had polarized the congregation, the elders and Joe stood before the church to publicly confess their sins against the membership, seeking forgiveness. The reconcilers led the congregation in proclaiming God's forgiveness, and then individuals also extended personal forgiveness. Both Joe and the elders offered to resign, but in the end they were affirmed by the congregation and encouraged to remain in office.

Evidence of the miracle of reconciliation occurred when the elders asked Joe to join their board, and he accepted.

Joe loved his church and wanted what he felt was best. His desire for a change in leadership was not sinful until he started trusting himself and worldly ways more than God and God's commands. Joe failed to fear, love, and trust in God above all things, a sin against the First Commandment. He justified his sins against the Eighth Commandment by saying he was simply exercising his rights as a voting member. It's just politics, right?

Luther explains the Eighth Commandment: "We should fear and love God that we may not deceitfully belie, betray, slander or defame our neighbor, but defend him, speak well of him, and put the best construction on everything."⁷⁷ In the Fourth Commandment, we are not to despise those in authority nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem. Likewise, those in authority have responsibility not to lord it over others, but to serve with humility and love as Christ demonstrated by His example.

Have your passions ever driven you to use sinful means to protect God's church? I'm guilty of that. If you, too, are guilty of such sinful thoughts, words, or actions, then listen very carefully to what I say next.

Fellow beggars, our Lord knows more than you and I about how sinful we have been. But because He has poured out His love for us in Christ, He declares us forgiven. Our sins were paid in full on the cross. "The blood of Jesus His Son cleanses us from all sin" (1 John 1:7).

May the riches of His grace move us to experience what the Psalmist exclaims in Psalm 133:

Behold, how good and pleasant it is
when brothers dwell together in unity!
It is like the precious oil on the head,
running down on the beard, on the beard of Aaron,
running down on the collar of his robes!

It is like the dew of Hermon,
which falls on the mountains of Zion!
For there the LORD has commanded the blessing,
life forevermore.
Taught by our Lord and trusting in His promises, we are bold to pray:

Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever. Amen.

Endnotes

1. John Fawcett, 1740–1817, alt.; “Blest Be the Tie That Binds,” public domain.
2. Karen Burton Mains, *The Key to a Loving Heart* (Elgin, IL: David C. Cook, 1979), 143–144.
3. All Scripture quotations, unless otherwise indicated, are taken from the ESV Bible® (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.
4. True stories; certain facts changed to protect confidences.
5. True stories; name and certain facts changed to protect confidences.
6. Dietrich Bonhoeffer, *Life Together*, translated by John W. Doberstein (San Francisco: Harper & Row, 1954), 74.
7. *Luther's Small Catechism with Explanation*, Concordia Publishing House, © 1986.





5. ONE People *Forgiven through Christ to Forgive in the Community*

In the name of the Father and of the Son and of the Holy Spirit.

The Lord be with you.

Let us pray:

Lord Jesus Christ, before Your passion You prayed that Your disciples may be one, even as You are one with the Father: Draw us to Yourself, that in love and obedience to You we may be united to one another by the one Spirit, that the world may believe and confess that You are Lord, to the glory of God the Father, as You rule with Him and the Holy Spirit, one God, now and forever.¹

A reading from Genesis:

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. And I will make you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you and him who dishonors you I will curse, and in you all the families of the earth shall be blessed” (Genesis 12:1-3)

The Word of the Lord.

Helicopters hovering. Law enforcement cruisers lurking. Sirens of ubiquitous ambulances uncharacteristically silent. Investigators asking whether there were surveillance cameras on buildings. Yellow police tape glistening in the sun against the plowed snow on city streets. The perpetrator of this vicious double-murder was nowhere to be found, and yet the very rocks of the pavement on the icy streets cried out about this heinous crime, groping for justice as the pieces of this poisonous puzzle’s jagged edges began to fit and form a dastardly dismal picture. A young woman had been murdered in her apartment, allegedly by her ex-boyfriend. And when her little daughter tried to escape to get help from neighbors, the same ex-boyfriend slit her throat so that this little girl died at the door of the apartment, stopped in her little elementary school tracks at the threshold that could have brought her freedom and that could have brought her mother needed medical assistance. Abandoning the body of his ex-lover and stepping over the corpse of this once-cheery little girl whose bright-red blood trickled and seeped to the doorpost where the Angel of Death met two damsels in distress on what would be a day that would live in infamy, he waltzed out, only to be apprehended later.

With the chance to see such reprehensible recklessness calmly characterized as “just another double murder” in a city where such callous crimes make fresh blood run cold, the people of God at a parish of The Lutheran Church—Missouri Synod responded differently. “Thus far and no further,” the Body of Christ proclaimed at Redeemer Evangelical Lutheran Church in the Bronx, recognizing that this kind of crime a few blocks away from the church building could not go unnoticed and forgotten. If a parish were going to be a “pro-life” congregation, that needed to mean more than a January bulletin insert series or an election day choice between dueling



candidates. To be “pro-life” also means to value all life at both spectrums as a gift from God who created all people and all things. It means celebrating the redemption of creation by Christ Jesus, a gift given to His people through His Means of Grace, through the splashing Word-filled water of Holy Baptism. It means receiving “the forgiveness of sin, life and salvation” in the Sacrament of the Altar so that those to whom God had given life would share life with others. It was time for this neighborhood in the Bronx to learn this catechetical lesson about the Fifth Commandment, to learn the Fourth, Fifth, Sixth, and Seventh Petitions of the Lord’s Prayer, and to learn what it meant to be one people forgiven through Christ to forgive in the community and the world.

Youth confirmation students began arriving that Wednesday afternoon, many of whom had passed the crime scene on their way from the bus stop and train station. Although they heard biased bits and sensational pieces of the sordid story, they clamored to learn how the details of this horror fit together. Even under their often harsh exteriors and urban “mind your own business” countenances, it was clear that these young people wanted to do something about this. That was when the poster board, markers, and contact paper came out and messages and Bible verses about salvation through Christ alone began to be written and colored. Pictures of Jesus Christ were collected throughout the building. Candles were found. Even flowers were purchased. The young ones rehearsed the Ten Commandments and their meaning from Luther’s *Small Catechism* and the Lord’s Prayer and its meaning from that same treasured jewel. They were preparing to make a trip to this site, but to do so in a way that

others could learn about the same Jesus Christ who had met them, found them and claimed them as His children forever.

When it was time for the Wednesday evening Liturgy after their class, acolytes kept their coats nearby as parishioners were told as they entered the narthex, "Keep your coats on today." As some worshipers had already heard of the tragedy and others began to learn the stunning tale, they wanted to embody the mission statement of their congregation: "Redeemer Evangelical Lutheran Church, by God's grace, is a praying community of service that receives, teaches, celebrates, and shares Christ Jesus." Gathering as they had every Wednesday evening after the 9/11 attacks, these were people of sorrow who were acquainted with grief, who knew what senseless and reckless acts of violence can do to families and how social injustice was something that could not go blissfully accepted as one more statistic and one more news story.

Glory be to Jesus, who in bitter pains
Poured for me the lifeblood from His sacred veins.
Abel's blood for vengeance pleaded to the skies.
But the blood of Jesus for our pardon cries.
Lift we, then, our voices, swell the mighty flood
Louder still and louder, praise the precious blood.²

Called, gathered, enlightened, and sanctified by that one Holy Spirit, one people were forgiven through Christ in Holy Absolution during that Wednesday evening liturgy. One people forgiven heard Law and Gospel proclaimed as the Word of the Lord was preached. One people forgiven received the precious gifts of heaven in the Holy Eucharist in that Divine Service. And one people forgiven through Christ were ready to embody Redeemer parish's name, to go as the body of Christ to redeem that which had been lost—an awe for the sanctity of life and the dignity of every human person—as they would "go in peace and serve the Lord" in a bold and beautiful way that Wednesday evening. "Go from your Father's house ... so that you will be a blessing ... and in you all the families of the earth shall be blessed." The words from Genesis rang clearly in their ears and hearts.

With coats, scarves, and gloves wrapped on their bodies, the faithful followed the processional cross and their pastor, flanked by acolytes with torches and banners as others carried the paintings, posters, flowers, and candles assembled by catechetically trained confirmation students as the Liturgy streamed down the center aisle of the church building, outside the narthex, down the stairs onto the very sidewalks of the Bronx. Filled with His Body and His Blood, they were one people forgiven through Christ to forgive in the community; forgiven so that others may learn what forgiveness and justice are really all about. Singing as they went, this impromptu parade processed down the polar avenues of the Bronx amidst behemoth city buses, amber street lights, crazed cabbies, and screeching trains, and yet this group attracted the attention of the taxpayers returning home from a long day at work, the shoppers purchasing food for dinner, the girls getting their hair braided, and the homeboys waiting around for

targets who could fuel their addictions. Reconciliation's genesis in the Means of Grace extended far beyond the walls of the sanctuary onto the sub-zero streets of the Bronx as they were one people forgiven through Christ to forgive in the community. "Marching in the Light of God," these sinners and saints were, as Jesus called them, "the light of the world" letting their light shine before others so that the Father would be glorified, a light in the midst of the dark and frigid winter evening, a light to break open the arctic arteries of unsympathetic, coldhearted, thick-skinned, self-absorbed city slickers and to bring the Light of Christ into their lives, proclaiming the resurrection purchased by Christ and received by faith in Him alone.

Now the Lord said to His people: "Go from your father's house to the land that I will show you ... you will be a blessing ... in you all the families of the earth shall be blessed."⁴ So onward went these Christian soldiers, marching off to war, with the cross of Jesus going on before.⁵ They were women and men. They were children and the elderly. They were red, brown, yellow, black, and white and they were all precious in His sight. They helped each other cross from curb to street and back to curb again amidst the unsalted, slippery slopes of that bone-chilling night. They waited for each other because they, as a synod, walked together as one people forgiven through Christ to forgive as a forgiving community, even as the younger ones could have walked faster and left the rest behind. Certainly onlookers could have wondered what power this motley crew could muster against the potent, congealed masses of those urban gang commandos whose automatic weapons and gang colors had often posed a threat to people of all ages. And yet, that blue and red sea parted for the fearless faithful as the Mosaic rod of the processional cross led the way and the Lord's people walked through on dry ground to the Promised Land where He was leading them. Following the star who is Christ, these wise people could not enter the house to break open their treasure chests. Instead, they could only remain outside the multi-story apartment building that was wrapped not in bands of cloth but in plastic police tape. Huddled on the street corner, a patch of grass with some old green shrubs provided a reasonable backdrop for the proclamation of Law and Gospel about to be made. For they, as one people forgiven, had become the very treasure chests of God, filled with His Word in the Means of Grace, and they were going to share how God's claim on people was not restricted to the inside of a sanctuary or the well-appointed Sunday bests of a conveniently compartmentalized Christianity. His sacred heart of mercy and His ever-extended nail-pierced hand were reaching out to people even in these last days.

Standing at this grave and gate of death, the Holy Church proclaimed that night, "Alleluia! Christ is risen!" He is risen for you. He is risen for us. He is risen for the world. For today, in this place, on this corner, in this city, in this community, the forgiving, redeeming, life-giving Christ had staked His claim yet again. The snow and ice would be signs of His flood-like pre- and post-diluvian rule over all creation, a reign of

forgiveness that was shared by His people in their respective vocations through what Dr. Martin Luther of blessed memory and our confessing fathers would unashamedly call in the *Smalcald Articles*, “the mutual conversation and consolation of brothers and sisters.” For we also believe, teach, and confess our desire “that the world may know … the Gospel, which gives guidance and help against sin … because God is extravagantly rich in His grace … through the spoken Word, in which the forgiveness of sins is preached to the whole world (which is the proper function of the Gospel), through Baptism, through the Holy Sacrament of the Altar and through the power of the keys.”⁶ We are not one people forgiven through Christ for ourselves alone; we are one people forgiven through Christ to share forgiveness with the community—with the world—with the cosmos.

There, on a blustery cold street corner in the midst of a cold-blooded crime scene in a community in which post-modern claims of post-Christian value-less virtues are often cherished for the sake of fostering self-centered liberties and universal yet individualistic fleeting entitlements, the notions of separation, disengagement and self-righteousness were torn asunder by the praises and presence of people who were brought together in the thick, blood-filled, baptismal waters that spewed from the pierced side of the crucified Christ on the throne of His cross. There, in that community of faith, a community made a community by the power and grace of the Holy Spirit, a community that had become what that community had received—the body of Christ in and for the world—Christ Jesus Himself came to a corner and a community in the Bronx as the King of all glory, capturing hearts with the heavenly story.

Jesus has come as the mighty Redeemer.
 See now the threatening strong one disarmed!
 Jesus breaks down all the walls of death's fortress,
 Brings forth the pris'ners triumphant, unharmed.
 Satan, you wicked one, own now your master,
 Jesus has come! He, the mighty Redeemer.⁷

This congregation as a praying community of service was one people forgiven through Christ to forgive in the community. Singing hymns while placing flowers, candles, crosses, posters, small figures of Christ, and other treasures that they had which they were willing to leave behind as a witness to others, these mosaic children of the *Augustana* knew that they had freely received from Christ and could now freely give. They had been forgiven; now they were chosen to bring forgiveness and posture that forgiveness for their neighbors. And who was their neighbor? All people were to be their neighbors.

And many neighbors gathered. Cars stopped. Horns honked. People crossed themselves. They left their apartments. They left their cars. They put their groceries on the icy pavement and folded their hands. They gathered with a forgiving community on an unlikely corner in the corner of an unlikely city with an unlikely crew who followed an unlikely Redeemer. Yet they came from all sectors of life—white collar, blue collar, no collar. They had bandanas and tattoos. They

had earrings, nose rings, and tongue rings. They wore their colors on their backs while they wore their emotions on their sleeves. They were everyday people. They were the people of “New York—concrete jungle where dreams are made of.”⁸ And yet, in that “fast fleeting hour,”⁹ a Lutheran catechism class was being conducted in the street.

The proclamation was intense. “These murders are wrong; ‘You shall not murder,’ our Lord tells us.” The people who died were sinners and so was the murderer. We are sinners and the wages of our sin is death, but the free gift of God is eternal life through Jesus Christ our Lord.¹⁰ We have been saved by God’s grace through faith on account of Jesus Christ. God, who is rich in mercy, because of the great love with which He loved us, even when we were dead in our trespasses, made us alive together with Christ and seated us with Him in the heavenly places in Christ Jesus so that in the coming ages He might show the immeasurable richness of His grace in kindness toward us in Christ Jesus. We remember that we were separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having not hope and without God in the world, but now we who were once far off have been brought near by the blood of Christ. For He Himself is our peace, who has made us both one and broken down in His flesh the dividing wall of hostility, so that through Him we have access in one Spirit to the Father as fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone.¹¹

And because we are one people forgiven through Christ to forgive in the community, you as members of the congregations of The Lutheran Church—Missouri Synod were there with us, just as you have been there with us every time we have called on the name of the Lord in prayer through Jesus Christ our Savior. We do believe in one holy catholic and apostolic Church. We are one people forgiven through Christ. And nothing can separate us from the love of God in Christ Jesus our Lord.¹² And because we are one in Christ Jesus, nothing can separate us from each other. For we have been reconciled to God through our Lord Jesus Christ. “We are members of one another,”¹³ as St. Paul reminds us in his letter to the Ephesians, so that we may be kind to another, tenderhearted, forgiving one another as God in Christ has forgiven us.¹⁴

As God’s people had received daily bread from the Father’s hands that day, they prayed for forgiveness in the street—for forgiveness from God for thick-skinned and heartless attitudes toward life, forgiveness for not helping neighbors in times of need, forgiveness for turning blind eyes to senseless cycles of sin, forgiveness for letting tragedy become the motivation for why people gathered for prayer on the street when God’s people are free to do so at any time. Prayers were offered for the family of those who died. Prayers were offered for the murderer and his family—praying, as Jesus instructed, for enemies, our enemies, and all who persecute us. We prayed that the walls of hostility that divide us would be broken and that God would bring peace again to His people. We prayed

that our Lord Jesus would be glorified in all that was said and done.

When aimless violence takes those we love,
When random death strikes childhood's promise down,
When wrenching loss becomes our daily bread,
We know, O God, You leave us not alone.

Our faith may flicker low, and hope grow dim,
Yet You, O God, are with us in our pain;
You grieve with us and for us day by day,
And with us, sharing sorrow, will remain.

Because Your Son knew agony and loss,
Felt desolation, grief and scorn and shame,
We know You will be with us, come what may,
Your loving presence near, always the same.

Through long grief-darkened days help us, O Lord,
To trust Your grace for courage to endure,
To rest our souls in Your supporting love,
And find our hope within Your mercy sure.¹⁵

Passersby brought flowers, crosses, and other articles that helped with the grief. In the days to come, more pictures would be added. More candles would be purchased and remain lit. This place of pilgrimage was not a memorial for the dead; this shrine was a sign of life for the living, a sign of the living of forgiveness that leads to life, a sign of the bold, daring, courageous, confessional living of the true and pure Gospel of Jesus Christ in a pluralistic society. It was not a sign to highlight a parish named Redeemer; it was a sign of the Divine Redeemer Jesus Christ who makes one people forgiven to forgive others for the sake of the life of the world. It was an urban Advent wreath with dancing lights round about an evergreen bush that was not consumed but yet marked the days of anticipation of I AM's glorious return, when death would be no more, when there would not be mourning or sorrow or pain because the former things would have passed away.¹⁶ It was an injection of the eschaton, a harbinger of hope and resurrection life in the midst of sadness and death. For there the world had a chance to see Zion, the city of our appointed feasts, an untroubled habitation, an immovable tent, whose stakes will never be plucked up nor its cords be broken, where the Lord our King will save us, and where no inhabitant will say, "I am sick" because the people who dwell there will be forgiven their iniquity.¹⁷ And that shrine of the Redeemer remained a sign for time to come; it remained unscathed and intact for people to visit as the immovable tent's pegs were not plucked up or pillaged but prominently and potently proclaimed the Prince of Peace who had come to save us all.

"For the ransomed of the LORD shall return and come to Zion with singing, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."¹⁸ And, after the long time outside, they did return to the church building, singing and talking with neighbors along the way of all ages and cultures, reaching out in love to those whom Jesus died and rose to save. They returned to the altar for prayer before leaving for their

homes that dim, wintry Wednesday evening. They returned that weekend for worship as they returned each week, glorifying and praising God for all that they had heard and seen,¹⁹ more keenly aware that they were forgiven to be a forgiving community, blessed to be a blessing, forgiven so that all families of the world would be forgiven and blessed.

One people forgiven through Christ to forgive in the community ... in the world ... in the cosmos. We are ambassadors of reconciliation, messengers of mercy, people of pardon, embodiments of the very Holy Meal we celebrate—living signs of forgiveness, life, and salvation through Christ, with Christ and in Christ for the life of the world. For Redeemer Evangelical Lutheran Church in the Bronx, New York, a parish of The Lutheran Church—Missouri Synod where "God's People Pray," the witness did not stop there. It involved the praying with gang members outside a school playground that had been overtaken by drug lords as their gang colors marked the scene of the slaying of one of their own crown princes. Boldly engaging them during a makeshift vigil of their own and helping them to air their grief and regret; hearing their confessions and bringing them the forgiveness that is in Christ, many of them have seen the light of Christ by the power of the Holy Spirit—and that same playground has since been renovated and was recently rededicated for the neighborhood.

The witness when people leave *Portals of Prayer* devotional books and resources from the International Lutheran Laymen's League, the Lutheran Women's Missionary League, and other agencies of the church in doctors' waiting rooms so that others can read and be blessed. It happens when parish worship bulletins are passed along from person to person so that the hymns and prayers from Sunday morning may be sung and prayed every day of the week. It happens when teenagers text each other during crises and catechetically share with their friends in need, in their own vernacular jargon, the riches of individual Confession and Holy Absolution, inviting friends to confirmation classes and church services. It happens when people wear prayer wristbands to initiate Law and Gospel conversations with others on buses and trains. It happens when public officials are engaged by church leaders about marriage being the lifelong union of one man and one woman. It happens when members of congregations give money to support and go on mission trips to assist others throughout the world in times of disaster and need. It happens when schools, afterschool programs, youth groups, senior groups, couples' organizations, young adult organizations and others actively seek to live together as one forgiven people so that the world may see Christ and His love. It happens when the Church as the Bride of Christ proclaims "love to the loveless was shown that they might lovely be."²⁰

This is what our Lord has called us to be—one people forgiven through Christ to forgive in the community. It inspires the mission of The Lutheran Church—Missouri Synod:

In grateful response to God's grace and empowered by the Holy Spirit through Word and Sacraments, the mission of the LCMS is vigorously to make known the love of Christ by word and deed within our churches, communities, and world.

You have heard a few of the things that one congregation has done; imagine what happens when that is multiplied by every congregation of our beloved Synod. As forgiven communities of faith, every congregation becomes a sign of God's forgiveness in Christ for the world. Every congregation in our beloved Synod becomes an example and inspiration to the neighborhood and the world. Every congregation becomes a place where our swords are beaten into plowshares, our spears into pruning hooks; when we beat our blades into Bibles and our guns into offering plates; when we beat our gang colors into choir vestments and our gossiping into "Gospel-ing"; when we beat our grudges into testimonies and our rumor-mongering into works of mercy; when we beat our blogging into evangelizing and our weapons of mass destruction into vessels for Mass celebration—Alleluia—which we can celebrate in our congregations with greater devotion and earnestness than any and all of our opponents.²²

This is what one people forgiven through Christ to forgive in the community do—they do what Christ does because it is no longer we who live but Christ who lives in us²³. We are the body of Christ and each individually members of it. We extol the benefits of Absolution not simply in the freeing of individual consciences but for the sake of making community for the sake of the wider community. We are one people forgiven for the sake of the community so that this witness to oneness and sharing²⁴ inspires people to ask about the hope that is within us.²⁵ We share that hope in our respective vocations, "engaging the world with the Gospel of hope."²⁶ We are who we are because of whose we are, and we are whose we are so that the community and the world may know that the Father has sent His Son to save us all. We do not receive forgiveness on account of our confession but on account of Christ.²⁷ This great and wonderful treasure²⁸ brings consolation as the very voice of the Gospel,²⁹ as we proclaim in our Confessions. In this way, as we live by God's grace as one people forgiven through Christ to forgive in the community, Christ is lifted up and all are drawn to Him.

Many were drawn to Christ that cold Wednesday night in northern New York City. Many changed their tunes. Many began to march to the beat of a different drummer. Many recognized that this Lutheran congregation in the midst of many other religious establishments actually stood for something and stood for something quite radically different because she stood as one wed to the One who loved us and gave up His life for us. Many are drawn to Him as we vigorously "tell the Good News about Jesus," as we "tell everyone what He has done," as we are in one mission with one message as one people, cross-focused, Gospel-oriented, baptized, and eucharistic people from every race and tongue, from every folk and nation. Looking in hope to the day of Christ's return, God's people hear Him, pray to Him, and serve Him by serving others, all in doxological recognition of His merciful rule of justice, truth, and love. As His chosen ones, we put on compassionate hearts, kindness, humility, meekness and patience, bearing with one another, forgiving each other as the Lord has forgiven

us, putting on love that binds everything together in perfect harmony as the peace of Christ rules in our hearts as we were called to be one body. We thankfully teach one another with psalms, hymns, and spiritual songs with thankfulness in our hearts to God, so that whatever we do in word or in deed, we do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.³⁰ Through us, as we are blessed to be one people forgiven through Christ to forgive in the community, all the families of the earth will be blessed. The world will not simply watch as we "do this in remembrance"³¹ of Him; all the families of the earth will be blessed.

Yearning for our Lord to lead us to believe, teach, and confess His Word as we receive, teach, celebrate, share, and live that immortal truth that He has taught us, we—together—as one people forgiven through Christ are bold to pray as one people for the community in this assembly. We pray those words that were first given by our Savior to us, words that were uttered by our sisters and brothers on that arctic Wednesday evening both in the church building and outside on the frigid street corner in the public square, spoken in defiant faith at the very grave and gate of death itself. We are bold to trust in His promises and to approach the throne of grace with confidence pleading,

"Lord, remember us in Your Kingdom and teach us to pray:

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the Kingdom and the power and the glory forever and ever. Amen."

Soli Deo Gloria

Endnotes

1. Prayer adopted from William Temple. *The Daily Prayer of the Church*, ed. by Phillip H. Pfatteicher. Delhi, New York: American Lutheran Publicity Bureau, 2005, page 1540.
2. Text: Italian, c. 18th century; tr. Edward Caswall (1814–1878). *Lutheran Service Book*, 433:1, 4, 6.
3. Matthew 5:14
4. Genesis 12:1–3
5. Paraphrased from Sabine Baring-Gould (1834–1924) "Onward, Christian Soldiers" *Lutheran Service Book* 662, refrain.
6. Smalcald Articles, Article IV. (All quotes from the *Concordia* are from *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, ed. By Robert Kolb and Timothy Wengert. Minneapolis: Fortress Press, 2000.)
7. Johann Ludwig Conrad Allendorf (1693–1773); tr. Oliver C. Rupprecht (1903–2000). *Lutheran Service Book*, 533:3.
8. Jay Z, "Empire State of Mind."

9. Johann Ludwig Conrad Allendorf (1693–1773); tr. Oliver C. Rupprecht (1903–2000). *Lutheran Service Book*, 533:4.
10. Romans 6:22
11. Ephesians 2
12. Romans 8:39
13. Ephesians 4:25
14. Ephesians 4:32
15. Joy F. Patterson (1931). *Lutheran Service Book* 764:1, 3–5.
16. Revelation 21:4
17. Isaiah 33
18. Isaiah 35:10
19. Luke 2:20
20. Samuel Crossman (1624–1683); *Lutheran Service Book* 430:1.
21. Isaiah 2:4
22. Augsburg Confession XXIV: 1, 9
23. Galatians 2:20
24. Acts 2
25. 1 Peter 3:15
26. Atlantic District mission theme (2001 to the present).
27. Apology XII
28. Large Catechism, *Brief Exhortation to Confession*.
29. Apology XI
30. Colossians 3:12–17
31. 1 Corinthians 11:23–26

Dien Ashley Taylor

6. The Kiss of Peace

Brothers and sisters, ONE People—*Forgiven*,

I remind you that pastors are available for private Absolution on the 3rd floor during lunch today, as indicated on page 627 in Friday's edition of *Today's Business*.

Where charity and love prevail
There God is ever found;
Brought here together by Christ's love
By love are we thus bound.

Forgive we now each other's faults
As we our faults confess,
And let us love each other well
In Christian holiness.

Let strife among us be unknown;
Let all contention cease;
Be God's the glory that we seek;
Be ours His holy peace.

Let us recall that in our midst
Dwells Christ, His only Son;
As members of His body joined
We are in Him made one.¹

The peace of the Lord be with you.

[Response: And also with you.]

The sharing of Christ's peace is a special privilege given to ONE People—*Forgiven*. Referred to as the "kiss of peace" in the Early Church, this phrase was never meant to be a casual "Hello, how are you"-type of greeting. But in many of our churches, it has become a trite tradition that has little meaning other than a "Holy Howdy." What does the "sharing of the peace" really mean to Jesus' followers?

First, Go and Be Reconciled

Jesus places a high priority on reconciliation among His disciples. In Matthew 5:22–24, He says:

But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, "You fool!" will be liable to the hell of fire. So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.²

In the upper room, after washing His disciples' feet, Jesus predicts that one of them will betray Him, and then He prepares them for what is to come. "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are My disciples, if you have love for one another" (John 13:34–35).

Paul often encouraged the believers to greet each other in a special way. In Romans 16:16, 1 Corinthians 16:20, and 2 Corinthians 13:12, he said, "Greet one another with a holy kiss." To the Thessalonians, he wrote, "Greet all the brothers with a holy kiss" (1 Thessalonians 5:26).



Peter also urged, "Greet one another with the kiss of love. Peace to all of you who are in Christ" (1 Peter 5:14).

Obviously, reconciliation among Christ's followers is meant to be a way of life.

Our unity in Christ is a profound truth that means more than just belonging to the same church. We belong to Christ's Body, and He calls us to demonstrate our unity in Him by the way we love one another. Because of Christ, we belong *to each other*.

Our unity is not dependent on the moral perfection of disciples, but rather on what God has done for us in Christ. Because we are God's reconciled children, we are urged to practice reconciliation by confessing our sins and forgiving one another as God through Christ has forgiven us. Accordingly, we are taught to greet one another with the peace that unites us. It is the peace of God, which transcends all understanding, that guards our hearts and minds in Christ Jesus (see Philippians 4:7).

Conflict and the Lord's Supper

The Early Christian Church recognized the importance of seeking reconciliation before worship. They took seriously Jesus' admonition to go and be reconciled before offering their gift.

Addressing their numerous divisions, St. Paul admonished the Corinthians to reconcile. He noted that their disunity was especially offensive as they celebrated the Lord's Supper together (see 1 Corinthians 10:14–22; 11:17–34). To celebrate the unity we have together in Christ while divisions and factions remain among us is a contradiction of our faith.

Thus, the believers practiced the "kiss of peace" during their worship. Greeting each other with a holy kiss (cf. 1 Corinthians 16:20), they shared "The peace of the Lord be with you." If anyone had difficulty sharing the peace due

to unresolved issues, they were urged to reconcile before taking Communion.

In earliest Christian liturgies, this practice occurred at the end of the Service of the Word or at the beginning of the Eucharistic section. The purpose: to encourage any who had unresolved conflict to be reconciled prior to celebrating the Lord's Supper at the same table. A form of the "passing of the peace" exists in some of our Lutheran worship services today. In *Lutheran Service Book (LSB)*, the following direction is indicated in Divine Service, Setting 1 after the Prayer of the Church and before the offering:

Following the prayers, the people may greet one another in the name of the Lord, saying, "Peace be with you," as a sign of reconciliation and of the unity of the Spirit in the bond of peace (Matt. 5:22–24; Eph. 4:1–3).³

Encouraging worshipers to casually greet one another and meet visitors can be a useful practice, especially in a society where we tend to self-isolate or only talk to those we know. But common niceties cannot replace the necessity to "make every effort to maintain the bond of peace" (Ephesians 4:3) among God's children.

Unreconciled Relationships Affect the Community of Faith

A man who held resentments against the senior pastor strategically sat in the church so that he could receive Communion from the other pastor. Those around him always felt uncomfortable as he slandered the senior pastor before church. He used a tape recorder to record the pastor's sermons in an attempt to convince the district president to remove the pastor from the clergy roster.

In another church, two former friends refused to sit near each other in church so that they wouldn't have to greet one another nor share the Communion rail. Their supporters also sat near them and talked about "the other side" just before worship began. What a way to prepare for worship! What a witness to visitors!

Those who worship together yet remain unreconciled disrupt the community of faith.

In the Philippian congregation, a dispute between two women was so serious that Paul addressed them by name in his letter, urging them to be reconciled. While we don't know what the disagreement was about, it must have been substantial enough to disturb Paul, who wrote this epistle from prison.

Our text for today includes his admonition to the women and the entire church. In this section, you will hear very familiar verses that are often quoted. But as you listen, remember that these well-known passages were given in the context of dealing with a conflict between two members of the same congregation.

I entreat Euodia and I entreat Syntyche to agree in the Lord.

Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your reasonableness be known to everyone. The Lord is at

hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you. (Philippians 4:2–9)

Small-Group Reflection Questions

1. Why do you think Paul found it necessary to address these two conflicted women in his letter to the Philippian church?
2. Who is responsible for helping to reconcile relationships in the church? (Answer both from the text and then applying that to your own congregation.)
3. Identify Paul's main points for assisting congregational members in conflict:
 - a. Verse 4—How can this be done, even when conflict is present?
 - b. Verse 5
 - c. Verse 6 (two points)
 - d. Verse 7
 - e. Verse 8
 - f. Verse 9
4. Without revealing confidences, share an example of when an unresolved conflict affected the entire congregation.
5. Protecting confidences, share an example of when a reconciliation among people in the church had a positive effect.

Is a True Form of the "Kiss of Peace" Still Applicable Today?

Can today's church really reclaim what the Scriptures teach and what our Church Fathers practiced?

While kissing others in public greetings is not part of our American culture, the sharing of Christ's peace in reconciliation is just as valid today as in the Ancient Church.

Throughout history since the fall, God's people have sinned against God and one another. The church is not immune from the effects of sin.

A woman once told a church reconciler that she couldn't believe that her church could actually be in conflict. After all, they were all Christian people, weren't they? The reconciler shared with her a different perspective.

"You know, it's a funny thing. I hear that they actually allow sick people in hospitals."

The church is a hospital for sinners. People come to seek healing. Because they suffer from the hurts and pains of a sin-filled world, they sometimes lash out at other sinners, including those who serve them. Those who administer the treatments are susceptible to the same temptations—they too

need Christ's promises and are sometimes attacked for their work.

And yet, we can rejoice that at least these people gather together where the healing is offered through Word and Sacrament.

As long as saints are also sinners, we need to receive and share Christ's peace. The "kiss of peace" is just as necessary and salutary today as it was in the Early Church.

How the "Kiss of Peace" Can Benefit Individuals

Marsha first learned about the original intent of the "kiss of peace" in a peacemaking seminar.⁴ The next day in worship, she quietly made her way to the balcony during the offering. Her church shared the peace before Communion. Marsha held a well-known grudge against Mark, the choir director. She reached her hand out to Mark: "I'm so sorry—I can't believe I've let our disagreements come between us. The peace of the Lord be with you." They were reconciled in the balcony. The whole church learned what happened when Marsha and Mark walked down the aisle together for Communion. Everyone witnessed in them the peace of God that transcends all understanding!

How the "Kiss of Peace" Can Benefit the Church and Those Outside the Church

Disagreements between the elders and church council polarized the congregation.⁴ Church attendance declined and offerings fell. Many stopped talking to one another but had no difficulty gossiping about one another. Blame-shift ing replaced repentance and became a substitute for true justification.

With Bible study and assistance through mediation, the two leadership boards reconciled through confession and forgiveness. Encouraged to share their restoration, they agreed to jointly confess their sins to the congregation in worship, just prior to the offering, in accord with Matthew 5:23–24. The visiting pastor led the congregants in announcing God's grace to them.

These restored lay leaders then reminded their members that many of them also needed reconciliation, and suggested that they take this opportunity to do so. They were instructed to go to someone with whom they had been in conflict and offer the greeting, "The peace of the Lord be with you." People were encouraged to exchange mutual confession and forgiveness.

What happened next was a miracle. For 30 minutes people moved across the sanctuary to share God's peace with those whom they had broken relationships. Many approached people they had avoided for months. Tears were shed amid quiet confessions and the sharing of forgiveness. As the Holy Supper was celebrated, more tears flowed. No one complained about the long service.

Afterwards, a young man visiting the church stuck around to meet with the pastor. "You know, I've been searching for something more meaningful in life. I've never been part of a group that really practices what it preaches. I know that no

one here is perfect, but they know how to show Jesus' love. I would like to learn more about this church."

Reconciliation: Risky Business

Reconciliation is never easy. In many ways, the "holy howdy" is safer and much more comfortable than the original "kiss of peace." And casual greetings are important!

However, what Jesus endured for our reconciliation was anything but safe or comfortable. He suffered a horrific death to restore us to His Father while we were yet sinners. But He rose from the grave to declare victory over sin, death, and the devil. We cherish our forgiveness given through His Word. We are forgiven through the waters of Holy Baptism. We receive His forgiveness in His very body and blood, celebrating our unity in Him as we commune together at His table.

Fellow beggars, because God risked His own Son for us, we are forgiven. Because we are related by Christ's blood, we have been made ONE People. Because we have been reconciled, we are called to be messengers of His grace to one another and to those outside the Body of Christ.

As we move closer to the end of our time together in synod convention, consider how you can share the peace of the Lord with someone here or someone at home. And the next time you hear, "The peace of the Lord be with you," remember what the "kiss of peace" is really about.

"And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:7).

We pray with the author of Hebrews:

Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip [us] with everything good that [we] may do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen. (vv. 13:20–21)

Endnotes

1. Latin, c. 9th cent.; tr. Omer E. Westendorf, 1916–97, alt; "Where Love and Charity Prevail," Text copyright © 1960, World Library Publications, Franklin Park, IL. www.wlpmusic.com 800–566–6150. All rights reserved. Used by permission.
2. All Scripture quotations, unless otherwise indicated, are taken from the ESV Bible® (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.
3. *Lutheran Service Book* (St. Louis: Concordia Publishing House, 2006), 159.
4. Names and certain details have been changed to protect confidences

Ted Kober



OTHER PRESENTATIONS

1. President's Acceptance Speech

If one member suffers, all suffer together. If one rejoices, all rejoice together. Right now there are many rejoicing and there are many suffering. Luther says when you're walking along and you strike your little toe on a chair or a table, a table leg, what happens is the whole body bends over, the face grimaces, and grabs that little toe. And there's no use saying "that's just a little toe," because the whole body suffers.

This I realize is a tumultuous change in the life of our Synod. I wish to thank President Kieschnick for his heart for evangelism and his deep desire to move this Synod forward. Many are suffering, and it will be very challenging times to work together.

I wish to inform you that you have kept your perfect record of electing sinners as presidents of the Missouri Synod. I guarantee you I will sin and fail. I will fall short. I will sin against you. I wish also to say that right now I forgive all who have in any way sinned against me or anybody else and plead your forgiveness for anything that I said or did that offended you. I beg of you your prayers; I beg of you your daily prayers and intercession. These are challenging times. I promise you that I will be as straight with you as I possibly can, to the best of my ability, guided by the Spirit of God. I pledge to you that I will not coerce you. I will do my best by the Word of Christ to lead with the generous Gospel of Jesus Christ, which forgives us all of our sins and motivates us to love and care for our neighbor in mercy and compassion. And I will work as hard as I possibly can for unity around the clear and compelling Word of God and nothing else.

I wish to just introduce my dear wife to you, Kathy. Please, Kathy, would you stand.

I'm so impressed by you at this convention, how you have borne with one another, been patient, asked for forgiveness. This is the greatest privilege and honor of one's life to stand before this body in this fashion. I could never imagine it. And I pray the Lord will bless you in the days to come to work for unity and love and compassion, that the Gospel of Christ may go forth from all of us, in every single place, everywhere around the world, that many may know, many many more may know, the Gospel of Jesus for eternal life. The Lord be with you.

Rev. Matthew C. Harrison, *President-Elect*





RESOLUTIONS

1. Missions

To Celebrate *Fan into Flame* Blessings and Commit to Its Completion

RESOLUTION 1-01

Overture 1-01 (CW, p. 149)

WHEREAS, The 2004 LCMS convention adopted Res. 1-04, which called for the Synod to commit itself to supporting the major fund-raising effort approved by the Board of Directors of the Synod and administered by the Mission Support Unit, with a goal of raising \$100 million above the regular LCMS World Mission budget in time for a celebration of God's blessing by the 2010 Synod convention; and

WHEREAS, This effort, named the *Fan into Flame* campaign, was begun in earnest in 2005; and

WHEREAS, The Mission Support Unit was tasked with the engagement of each district in a local and national effort in order to raise support for mission activity in local congregations, districts, throughout the United States, and around the world, using a case model that incorporated Jesus' charge to His disciples in the Book of Acts 1:8 ("... in Jerusalem and in all Judea and Samaria, and to the end of the earth"); and

WHEREAS, Three-quarters of LCMS districts have completed their district efforts to date; and

WHEREAS, One-quarter of the districts may require additional time to complete their efforts; and

WHEREAS, Approximately \$40 million in major gift requests are pending; and

WHEREAS, \$57 million has been raised, 8,000 new donors have been added to the ranks of mission supporters, 19,000 gifts have been generated, and 1,100 congregations have participated; and

WHEREAS, A number of *Ablaze!* projects and initiatives of the Synod and her districts and congregations have been undertaken as a result of the *Fan into Flame* campaign; therefore be it

Resolved, That the Synod in convention celebrate God's blessings through the *Fan into Flame* campaign, which has raised over \$57 million as of May 2010 for mission work in local communities, across the country, and around the world; and be it further

Resolved, That the congregations of the Synod celebrate the formal completion of the campaign on Reformation Day of 2011; and be it further

Resolved, That *Fan into Flame* campaign support mechanisms remain in place until the remaining districts and congregations of our Synod complete their campaign efforts and all pending gift requests have been closed; and be it finally

Resolved, That a final report of the *Fan into Flame* campaign be provided to the next Synod convention.



Committee 1 Chairman Ken Hennings

Action: Adopted (8)

(Res. 1-01 was adopted as presented, without debate [Yes: 819; No: 221].)

To Provide Guidance for Future Direction of *Ablaze!*

RESOLUTION 1-02

Overture L1-16 (TB, pp. 31–32)

WHEREAS, The Scriptures make clear that God "desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all" (1 Tim. 2:4–6); and

WHEREAS, Jesus commanded His followers to carry the Gospel to the ends of the earth, baptizing and teaching, and has promised to accompany them on that mission (Matt. 28:19–20); and

WHEREAS, Satan does not lie idle in attacking the advancement of the kingdom of God, seeking to hinder and destroy every effort of the church (1 Peter 5:8); and

WHEREAS, In response to God's love for the world and our Lord's command, the 2004 LCMS convention established the *Ablaze!* mission movement with the goals of strengthening congregations and their members in bearing witness to Jesus as the Savior of the world and planting new congregations as

a part of celebrating the observance of the 500th anniversary of the Reformation in 2017, growth that God has given to the Lutheran Church; and

WHEREAS, The *Ablaze!* mission movement now stands at the midpoint between its inception in 2004 and the celebration of the 500th anniversary of the Reformation in 2017 and it is now prudent to reassess the *Ablaze!* mission movement's goals and refocus our attention on the triune God's mission to reach the lost; and

WHEREAS, The Board for Mission Services is entrusted with the task to "formulate, recommend, review, and supervise the mission policies of the Synod and provide for an aggressive and united mission effort" (Bylaw 3.8.8.2); therefore be it

Resolved, That the Synod give thanks to the Lord of the harvest for the bold witness of the Good News of Jesus Christ by His church and for the gifts of new congregations given by Him; and be it further

Resolved, That the Synod encourage its congregations and their members not to extinguish the Spirit's fire, but to pray that the Spirit of God will renew a right spirit within us, not forsake us, restore to us the joy of His salvation, and uphold us so that we may teach transgressors His ways (based on 1 Thess. 5:19; Ps. 51:10–13); and be it further

Resolved, That the Synod commend the Board for Mission Services for its loving efforts to lead the church in God's mission and the *Ablaze!* mission movement; and be it further

Resolved, That the Board for Mission Services, as it evaluates the *Ablaze!* mission movement and plans its future, be guided by the Holy Scriptures and the Lutheran Confessions; and be it finally

Resolved, That the Synod in convention encourage every baptized child of God to be a bold witness and a faithful confessor of the faith in these challenging times.

Action: Adopted (13)

(During discussion, a proposed amendment to substitute the words "*Resolved*, That the Synod encourage its congregations and their members not to extinguish the Spirit's fire, but to pray that the Spirit of God will renew a right spirit within us, not forsake us, restore to us the joy of his salvation, and uphold us so that we may teach transgressors His ways (based on 1 Thess. 5:19 and Ps. 51:10–13); and be it further" in place of the second resolve was accepted by the committee as a friendly amendment. Res. 1-02 was adopted as changed [Yes: 626; No: 210].)

**To Increase Outreach to Immigrants
at Congregation Level**

RESOLUTION 1-03

Overture 1-02 (CW, p. 149)

WHEREAS, Already in the nineteenth century, Dr. C. F. W. Walther, the first president of the LCMS and himself an immigrant, recognized the needs of new immigrants to our country and the responsibility of the Missouri Synod to reach out to these new Americans as he spoke to the Synod in 1874, "In the course of time millions immigrated to our new fatherland

overflowing with all of God's wonderfully rich blessings. Many are still landing on our coasts here to establish a life for themselves ... But not only has God gathered His church out of the mass of lost and condemned humanity but He also, as always, has cast His church into the midst of this lifeless and decaying mass as the only purifying salt of the earth" ("Glorious Challenge—Difficult Task"); and

WHEREAS, The most recent LCMS statistical report (2008) contains the information that 219 congregations (less than three percent) have reported that they have "specialized worship services" to address the needs of minority language and other immigrant communities; and

WHEREAS, More than one million immigrants were naturalized as U.S. citizens in 2008 alone; and

WHEREAS, Many of these immigrants have come to our country without faith in Jesus; and

WHEREAS, LCMS congregations, schools, and their members can play an important role in the incorporation of these immigrants into the kingdom of God; therefore be it

Resolved, That the 2010 LCMS convention thank God for those congregations that have stepped out in faith to meet the needs of the immigrants in our midst; and be it further

Resolved, That the convention urge the districts and the National Ministry Office of LCMS World Mission to work together to find ways to strengthen their commitment to and increase the effectiveness of the work of LCMS congregations, schools, and their members among the new immigrants in our midst; and be it further

Resolved, That the convention encourage our Concordia universities to recruit, train, and send immigrants as indigenous leaders and church workers to our immigrant communities; and be it finally

Resolved, That the convention urge Concordia Seminary and Concordia Theological Seminary to continue the expansion and development of the Ethnic Immigrant Institute of Theology (EIIT), the Center for Hispanic Studies (CHS), and other such programs that provide education for ministry to immigrants and ethnic groups via distance education.

Action: Adopted (11)

(As debate began, a proposal to replace the word "people" with "immigrants" in the third, fourth, and fifth whereas paragraphs was accepted by the committee as a friendly amendment. A motion advocating inserting "seminaries and" in place of "Concordia" in the third resolve, and to delete the last four words of the third resolve and all of the final resolve failed to carry [Yes: 352; No: 668]. After further discussion, Res. 1-03 was adopted as changed [Yes: 979; No: 66].)

**To Respond to Opportunities for Outreach
to Muslims**

RESOLUTION 1-04A

Overture 1-04 (CW, p. 150)

WHEREAS, The Scriptures teach that there is salvation in no one other than Jesus, "for there is no other name under heaven given among men by which we must be saved" (Acts 4:12 ESV); and

WHEREAS, Islam is a significant world religion in opposition to Jesus as the only Savior because it denies Jesus' divinity, His redemptive work on the cross, and His resurrection; and

WHEREAS, Islam is one of the fastest growing religions in the world; and

WHEREAS, The Pew Research Center has estimated (2009) that there are 2.5 million followers of Islam in the U.S., with the number of Islamic immigrants continuing to grow; and

WHEREAS, Already in the sixteenth century, Martin Luther encouraged the translation and publication of the Qur'an and wrote a preface to the translation, arguing that publication was necessary so that Christian people would "be able to heal some" of the followers of Islam and powerfully defend the Christian faith; and

WHEREAS, Most Christians in America, including Lutheran Christians, are woefully ignorant of the Islamic religion; and

WHEREAS, In the U.S., Lutheran laypeople who know what they believe and why they believe it—so that they can answer questions as loving neighbors, co-workers, and friends—are likely to be those most effective in communicating the Christian faith to those outside the Christian faith; therefore be it

Resolved, That the 2010 LCMS convention recognize a response to the challenge of Islam as a very high-priority mission task that requires action from the whole church and its institutions; and be it further

Resolved, That the convention urge LCMS congregations and members to respond to opportunities to share the Good News of Jesus by word and deed with those who are seeking answers to questions of faith and life in both the U.S. and around the world; and be it further

Resolved, That the convention commend Concordia Publishing House for the publication of books such as *Muslim Friends*, *The Truth about Islam*, and *How to Respond—Muslims* and encourage the use of these resources and the publication of further resources to equip Lutheran people to respond to questions raised by Islamic people; and be it further

Resolved, That the convention commend *Lutheran Hour Ministries – Lutheran Men's Network* for the publication of its Bible Study: "The Challenge of Islam—Part One, 'What Is Islam?'" and "The Challenge of Islam—Part Two, 'Defending the Christian Faith,'"; and be it further

Resolved, that People of the Book Lutheran Outreach (POBLO) be commended for their concerted efforts to highlight this ministry to Muslims, co-sponsoring the first ever Friendship of Jesus and Muslims Conference in 2008, and working to prepare Christians to share the love of Jesus with their Muslim friends and neighbors; and be it finally

Resolved, That the convention give thanks to God for the increasing number of new organizations which have already stepped out in faith to share the Gospel in the world of Islam, including missionaries of LCMS World Mission past and present, workers of other Lutheran organizations dedicated to work among Muslims, and many Lutheran congregations and their members.

Action: Adopted (8)

(Res. 1-04A was adopted as presented after brief discussion [Yes: 1,061; No: 11].)

To Affirm and Encourage our Military Chaplains

RESOLUTION 1-05

Overture L1-14 (TB, p. 30)

WHEREAS, Our Lutheran Church—Missouri Synod military chaplains are serving soldiers, sailors, airmen, marines, coast guardsmen, and their families in this difficult time of war accompanied by major social and economic changes; and

WHEREAS, Our chaplains minister in a time when traditional biblical views of marriage, family, and human sexuality itself are also being challenged, including potential moves which may allow homosexuals to serve openly in our armed forces; and

WHEREAS, Our chaplains are consistently called upon by commanders and senior leaders to provide sound and godly advice and counsel on these difficult issues that affect the morals, morale, and the welfare of military members and their families; and

WHEREAS, Our Synod has already spoken clearly in convention affirming the sanctity of marriage and the rejection of same-sex unions (1998 Res. 3-21); therefore be it

Resolved, That the Synod affirm and encourage our chaplains to continue faithfully to preach and teach the truth of God's Word "in season and out of season" and faithfully carry out their pastoral functions in service to the men and women of the military in all areas of life, including complex issues of human sexuality as well as marriage and family living; and be it further

Resolved, That the Synod give thanks and praise to God for sending godly and dedicated pastors to serve as chaplains, asking God to bless them in this challenging and often dangerous ministry of strengthening and comforting the faithful and calling the lost into the loving arms of God.

Action: Adopted (8)

(During the discussion of the resolution, a delegate expressed personal thanks to chaplains serving our nation's Armed Forces, prompting a standing ovation by the assembly in recognition of the service of military chaplains and a near-unanimous adoption of Res. 1-05 [Yes: 1,094; No: 2].)

To Encourage Participation in "Operation Barnabas"

RESOLUTION 1-06

Overture 1-05 (CW, p. 150)

WHEREAS, Large numbers of LCMS men and women, together with numerous others, are making enormous sacrifices as members of the Armed Services to make it possible for the citizens of the U.S. to live in peace and safety; and

WHEREAS, The U.S. Department of Defense estimates that one out of six servicemen and women who return from

Iraq suffer from severe depression and Post Traumatic Stress Disorder (PTSD); and

WHEREAS, Six out of ten of these hurting people will not seek help because they are afraid; and

WHEREAS, LCMS congregations in various places are served by pastors/chaplains who have served with their reserve units in Iraq and Afghanistan; and

WHEREAS, Many returning veterans in distress are members of LCMS congregations or are friends or relatives of members; and

WHEREAS, LCMS World Mission's Ministry to the Armed Forces has formed "Operation Barnabas" and has called Chaplain Mike Moreno to serve full-time to train and equip congregations and their members to minister to the needs of Armed Forces personnel and their families, both during their time of deployment and when they return from the field; therefore be it

Resolved, That the 2010 LCMS convention express its thanksgiving to God for the service of the very special men and women in the Armed Forces who protect our country; and be it further

Resolved, That the convention urge LCMS congregations to be especially sensitive to the needs of all military personnel who return from combat, including those who are part of our communities while not members of our congregations; and be it further

Resolved, That the convention urge congregations and their members to take part in Operation Barnabas and to establish standing committees for military concerns, so that they can be prepared to respond to the needs of deployed and returning servicemen and women and their families; and be it finally

Resolved, That LCMS congregations and their members be urged to pray for the safety of military personnel and for God's guidance and direction for the Ministry to the Armed Forces as it, together with LCMS congregations and their members, endeavors to minister to all in need.

Action: Adopted (8)

(After brief discussion, during which nearly all delegates responded affirmatively to the question posed by the chair: "How many delegates have family members or friends serving in Iraq and Afghanistan?" Res. 1-06 was adopted as presented by a unanimous vote [Yes: 1,089; No: 1].)

To Encourage Inter-District Dialogue in the Establishment of New Church Starts, Satellite Worship Sites, and Specialized Ministries across Geographic District Lines

RESOLUTION 1-07A

Overture L1-15 (TB, pp. 30f.)

WHEREAS, Psalm 133:1 states, "How good and pleasant it is when brothers live together in unity"; and

WHEREAS, In response to this word of encouragement, the Council of Presidents, the Department of Rosters and Statistics, LCMS World Mission, and the Secretary of the

Synod have agreed upon definitions for "new church starts," "satellite worship sites," and "specialized ministries"; and

WHEREAS, Congregations today continue to expand the kingdom of God through the establishment of new church starts, satellite worship sites, and specialized ministries; and

WHEREAS, Congregations on occasion have established such avenues for outreach across district lines without consulting with the geographical district or the local congregations where they have begun the new work; and

WHEREAS, Failure to do so can cause strained relations and impact work that is being planned for that area by local congregations or the geographical district; and

WHEREAS, The Synod places a high regard on geographical district boundaries, evidenced by Constitution Art. XII 1, 6, 7, & 12 and Bylaw 4.1.1.4; therefore be it

Resolved, That congregations interested in expanding their Gospel outreach into an area that crosses district lines be encouraged to discuss their intent first with their own district officials, followed by the appropriate district officials and the local congregations impacted by such work; and be it further

Resolved, That any such expansion of Gospel outreach across district lines shall require the concurrence of both the president of the receiving geographical district and the board or committee responsible for mission in that district; and be it finally

Resolved, That the ecclesiastical supervision of a new church start, satellite worship site, or any ministry established by a congregation in another district shall be decided by the affected district presidents.

Action: Adopted (11)

(After brief discussion and a friendly amendment replacing "specialized" with "any" at the end of line 36, Res. 1-07A was adopted as changed [Yes: 875; No: 169].)

To Encourage the "Wittenberg Project" as a Gospel Witness Opportunity

RESOLUTION 1-08

Report 1-8 (CW, p. 6)

WHEREAS, Dr. Martin Luther, through the study of Holy Scripture and guided by the Holy Spirit, rediscovered the Gospel of Jesus Christ and proclaimed it with clarity; and

WHEREAS, In 2006 representatives of the Board for Mission Services, the Board for Human Care Ministries, and Concordia Publishing House (CPH), with The Independent Evangelical Lutheran Church in Germany (SELK), acquired a historic building known as the *altes Gymnasium* ("old gymnasium," or high school) in Wittenberg, Germany, with a gift from the Central Illinois District Church Extension Fund; and

WHEREAS, Subsequently, the LCMS, CPH, and the SELK established a not-for-profit German corporation called the International Lutheran Society of Wittenberg (ILSW) to oversee the "Wittenberg Project"; and

WHEREAS, This project has potential to be developed into an interactive multimedia museum and visitor center in the

altes Gymnasium, for which a feasibility study is currently underway; and

WHEREAS, Hundreds of thousands of visitors from around the world annually tour the Luther sites in Wittenberg, and the 500th anniversary of the Reformation in 2017 is anticipated to create a surge of visitors to Wittenberg, Germany, the birthplace of the Reformation; therefore be it

Resolved, That the 2010 LCMS convention thank its leaders for initiating those steps toward a potential visitor center and interactive museum to proclaim the Gospel, which is a critical part of the Wittenberg Project; and be it further

Resolved, That the ILSW be commended for initiating the vision for such an interactive museum and visitor center and be encouraged to pursue this opportunity to promote the Gospel of Jesus Christ as it was clearly articulated by the sixteenth-century reformer of the church, Dr. Martin Luther; and be it finally

Resolved, That the LCMS members on the ILSW Board, the President of the Synod, the LCMS Board of Directors, and the Council of Presidents inform the Synod of the Wittenberg Project's progress and opportunities for participation in and support of this project.

Action: Adopted (11)

(After its introduction and brief discussion, Res. 1-08 was adopted as presented [Yes: 947; No: 48].)

To Make a Concerted Effort to Reach Generation X (born in the late 60s through the late 70s) and the Millennials in the U.S. (those born after 1980 who are coming of age around 2000ff) with the Gospel of Jesus

RESOLUTION 1-10

Overture L1-17 (TB, pp. 349)

WHEREAS, The Pew Forum on Religion and Public Life reports that "fully one in four Millennials are unaffiliated with any faith and describe their religion as 'atheist,' 'agnostic,' or 'nothing in particular'"; and

WHEREAS, The percentage of young adults who regard themselves as unaffiliated to any religion has grown from 12 percent in the 1980s to 23 percent in the 2000s; and

WHEREAS, We know from the example of Jesus Himself that He was concerned about people of every age, preaching to all the Good News of the Kingdom and calling them into the kingdom of God and that it is the will of God that all be saved; and

WHEREAS, This vast mission field exists in the communities where our congregations are carrying out their ministries; therefore be it

Resolved, That congregations strive to understand better these generations and the effective means to reach them; and be it further

Resolved, That congregations be encouraged to actively communicate the Gospel message in a manner that connects with these generations; and be it finally

Resolved, That LCMS World Mission spearhead the effort to assist congregations in reaching these generations with the Gospel.

Action: Adopted (11)

(During discussion, a motion was introduced to amend the second resolve by adding "using the timeless treasures of the church's liturgies and hymns" after the word "generations." The motion to amend did not carry [Yes: 425; No: 631] and Res. 1-10 was adopted as presented [Yes: 779; No: 286].)

To Urge the Prompt Appointment of an Individual for Strategic Development of Hispanic Ministries

RESOLUTION 1-11

Overture 1-03 (CW, p. 149)

WHEREAS, The 2007 LCMS convention overwhelmingly authorized "the President of the Synod, working with the Board for Mission Services and the Blue Ribbon Task Force on Hispanic Ministry and in consultation with the National Hispanic Lutheran Convention, to appoint a Director for Strategic Development of Hispanic Ministries as soon as funding is available" (Res. 2-04A); and

WHEREAS, Hispanic immigration into the U.S. continues; and

WHEREAS, At the district, circuit, and congregational levels, LCMS members are seeking guidance and direction as they make their plans to reach out to Hispanic people; and

WHEREAS, Funding for this position could not be found in the past triennium; therefore be it

Resolved, That the 2010 convention again affirm the need for faithful and effective outreach to Hispanic people, affirm the need for an individual for strategic development of Hispanic ministries to guide the church in this important task, and urge the prompt appointment of this individual.

Action: Adopted (13)

(Res. 1-11 was adopted as presented, without discussion [Yes: 759; No: 53].)

To Ensure Solid Lutheran Theological Training for Missionaries

RESOLUTION 1-12

Overture 1-06 (CW, p. 150)

WHEREAS, Properly trained missionaries are essential to the faithfulness of our mission outreach around the world; therefore be it

Resolved, That the Board for Mission Services ensure that the missionaries we send have a solid Lutheran theological foundation for the proclamation of the Gospel wherever the Synod is doing mission work.

Action: Adopted (13)

(Res. 1-12 was adopted as presented, without debate [Yes: 829; No: 29].)



2. District and Congregational Services

To Continue to Support Children's Ministry, Family Ministry, School Ministry, Singles Ministry, Stewardship Ministry, and Youth Ministry

RESOLUTION 2-01

Report 2-01 (CW, pp. 39–43); Overtures 2-21–25 (CW, pp. 161–163)

WHEREAS, God desires all people to be saved (1 Tim. 2:3–4); and

WHEREAS, The LCMS has in the past placed high emphasis on children's, family, school, singles, stewardship, and campus, and youth ministries, providing staffing and funding; and

WHEREAS, These national ministries have provided significant leadership and resources to districts and congregations; therefore be it

Resolved, That the LCMS continue to recognize the importance of supporting these ministries at the national level for the future growth of Christ's Church.

Action: Adopted (9)

(As discussion of Res. 2-01 began, an amendment was proposed to replace the existing resolve with the new resolve: "That the LCMS adequately fund and appropriately staff children, youth, singles, family, school, and stewardship ministries at the national level under the new Office of National Mission." After discussion, the amendment failed [Yes: 178; No: 925]. As discussion continued, an amendment to add "at the national level" after the word "ministries" in the resolve was accepted by the committee as a friendly amendment. An additional amendment to add "and campus" after the word "stewardship" in the second whereas paragraph was also accepted as a friendly amendment by the committee. Res. 2-01 was adopted as changed [Yes: 1,082; No: 30].)

To Assist Congregations and Support Workers in Planning and Implementing "Reduction in Force" Policies

RESOLUTION 2-02

President's Report, Part II (TB, pp. 17–23)

WHEREAS, In 2009, the Synod's School Ministry Department produced a written resource for implementing a "Reduction in Force" (RIF) process; and

WHEREAS, Some congregations are unaware of this resource; and

WHEREAS, Some congregations are not adequately prepared to express care to their impacted workers (spiritual, financial, and emotional); and

WHEREAS, Impacted rostered workers are ineligible for unemployment benefits; therefore be it

Resolved, That Synod and its districts share this resource with every congregation and ministry; and be it further

Resolved, That congregations be encouraged to use this resource when considering an RIF policy; and be it finally



Committee 2 Chairman Keith Kohlmeier

Resolved, That congregations consider the spiritual, financial, and emotional well-being of all impacted workers when implementing RIF policies.

Action: Adopted (9)

(During the brief discussion of the resolution, it was agreed by common consent to delete the word "electronically" from the first resolve. Res. 2-02 was then adopted as changed [Yes: 1,091; No: 19].)

To Appoint Task Force to Study Congregational Size, Generations, and Life-Stage Ministries

RESOLUTION 2-03

Overtures 2-12–13 (CW, pp. 157–159)

WHEREAS, Scripture encourages an intra-generational and inter-generational concern for God's people, especially as they cluster in Christian congregations (Augsburg Confession, VII); and

WHEREAS, This concern is the same no matter where these clusters develop or whatever their generational makeup is at the moment; and

WHEREAS, Such concern is reflective of the mind of Christ and is integral to His mission mandate to reach out to all; and

WHEREAS, Our society is in a time of generational flux and institutional crisis on a broad range; and

WHEREAS, Our church body has a sizeable potential within the ranks of its laity and professional workers for addressing a legitimate concern for both congregations and generations; therefore be it

Resolved, That the President of the Synod appoint a seven-member task force to research, study, and make

recommendations relating to our changing world and to the twenty-first-century ministry of churches of differing size; and be it further

Resolved, That this task force study especially the scriptural scope of and directives concerning intra-generational and inter-generational ministry; and be it further

Resolved, That this task force consider the implications of its study as they apply to congregations of different size in different political/social/economic locales and to congregations of different cultural makeup; and be it further

Resolved, That this task force share its findings with congregations as soon as they are appropriate for congregational consideration and application; and be it further

Resolved, That this task force prepare recommendations to strengthen our church's ministry in these two areas of concern; and be it finally

Resolved, That, as it does its work, this task force regularly report through the Synod's President to the Board for National Mission, the Board of Directors, and the Council of Presidents as it prepares its findings and recommendations for the next LCMS convention.

Action: Declined (9)

(During discussion, a motion to amend the first resolve by inserting the words "seven-member" before "commission" in line 21 was accepted as a friendly amendment, the committee also replacing the word "commission" with "task force" throughout the resolution, and replacing the words "communities sometimes also known as congregations" in line 8 with the words "Christian congregations (Augsburg Confession VII)." The committee also agreed to insert in the final resolve the words "the Board for National Mission" before the words "the Board of Directors." When debate was ended, Res. 2-03 failed to be adopted [Yes: 527; No: 585].)

To Encourage Daily Devotions for Individuals and Families

RESOLUTION 2-04

Overtures 2-07-08 (CW, p. 155)

WHEREAS, Holy Scripture encourages the reading and study of God's Word as individuals and families (Deut. 6:4-9; Ps. 78:1-7); and

WHEREAS, Many families struggle to teach the faith in the home intentionally; and

WHEREAS, Concordia Publishing House has provided numerous resources in a variety of media formats to assist individuals and families in their devotional life, such as

- *The Lutheran Study Bible*
- *Treasury of Daily Prayer*
- Martin Luther's Small Catechism
- *Lutheran Service Book*
- *Portals of Prayer* and other devotional resources in all media formats, including but not limited to
 - Publications on Amazon Kindle and other eBook formats

- Music now available via Apple's iTunes store
- Social media including Facebook and Twitter
- Multi-ethnic resources

Therefore be it

Resolved, That the 2010 LCMS convention commend Concordia Publishing House for its process of theological review and development of relevant and accessible resources for households of faith; and be it further

Resolved, That the Synod encourage individuals and families of LCMS congregations to engage in daily devotions and the study of God's Word.

Action: Adopted (9)

(During discussion, a proposed amendment to add the words "but not limited to" after "including" in the first line of the fifth bullet of the final whereas paragraph was accepted by the committee as a friendly amendment, as was the addition of the words "process of theological review and" before the word "development" in the first resolve. Res. 2-04 was adopted as changed [Yes: 1,071; No: 21].)

To Command "Theses on Worship" and Model Theological Conference on the Theology of Worship

RESOLUTION 2-05

Overtures 2-15-16 (CW, p. 160)

WHEREAS, The clear witness of God's Word states: "Now I exhort you brothers, by the name of our Lord Jesus Christ, that all of you agree with one another so that there be no divisions among you, so that you be made complete in the same mind and in the same judgment" (1 Cor. 1:10); and

WHEREAS, The LCMS Constitution states that among its objectives the Synod is to "[e]ncourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith" (Art. III 7); and

WHEREAS, The Council of Presidents has produced the "Theses on Worship" for guidance for congregations of the Synod; and

WHEREAS, The Commission on Theology and Church Relations and the Commission on Worship have conducted the Model Theological Conference on the Theology of Worship that has generated dialogue and conversation about worship practices in the Synod; therefore be it

Resolved, That the 2010 convention commend the Council of Presidents for its leadership in striving to bring greater unity to the Synod in regard to worship practices for the sake of a common witness; and be it further

Resolved, That the convention encourage districts, circuits, congregations, seminaries, and universities to engage in ongoing dialogue using the "Theses on Worship" and following the example and using the resources from the Model Theological Conference on the Theology of Worship.

Action: Adopted (12)

(During discussion in Session 9, an amendment to add a new final resolve ("That the functions of the former Commission on Worship be assigned to the Board for National Mission and that Bylaw 3.9.7.2 be replaced in bylaws, its place to be determined by the Commission on Structure.") was ruled a substitute motion requiring Commission on Constitutional Matters attention prior to consideration by the convention. The chair then ruled the motion out of order, his ruling sustained by the assembly [Yes: 810; No: 238]. As discussion continued during Session 12, the delegate who proposed the substitute motion agreed to withdraw it, his concerns satisfied. After debate was ended, Res. 2-05 was adopted as presented [Yes: 802; No: 243].)

**To Encourage Study of the Lutheran Confessions
During Reformation Celebration**

RESOLUTION 2-06

Overture 2-04 (CW, p. 154)

WHEREAS, All LCMS congregations subscribe to the "Symbolical Books of the Evangelical Lutheran Church" (Constitution Art. II 2) as contained in the *Book of Concord*; and

WHEREAS, The 500th anniversary of the beginning of the Reformation by the Rev. Dr. Martin Luther will be observed in 2017; and

WHEREAS, It is most appropriate for the members of a Lutheran church and other Christians to join in the celebration of that anniversary; and

WHEREAS, Concordia Publishing House has published resources to assist in the study of the Lutheran Confessions, including *Concordia: A Reader's Edition of the Book of Concord*; therefore be it

Resolved, That the Synod encourage every congregation and educational institution to hold regular ongoing studies of the *Book of Concord* of 1580 (*i.e.*, the Lutheran Confessions).

Action: Adopted (12)

(After brief discussion and a friendly amendment to include "and other Christians" after "church" in the third whereas paragraph, Res. 2-06 was adopted as changed [Yes: 1,000; No: 29].)

**To Follow Guidelines for Compensation
of Professional Church Workers**

RESOLUTION 2-07

President's Report II (TB, pp. 17-23)

WHEREAS, A professional church worker is worthy of adequate compensation; therefore be it

Resolved, That congregations and LCMS agencies, institutions, and entities be encouraged to follow district salary guidelines for professional church workers as a minimum guide to provide proper compensation; and be it further

Resolved, That these agencies, institutions, and entities owned and operated by the LCMS report to the next convention their progress in meeting district salary guidelines, stating the percentage of rostered workers not receiving guideline salaries and their average percentage shortfall from the guidelines.

Action: Adopted (12)

(During discussion, an amendment to add a second resolve ("That these agencies, institutions, and entities owned and operated by the LCMS report to the next convention their progress in meeting district salary guidelines, stating the percentage of rostered workers not receiving guideline salaries and their average percentage shortfall from the guidelines") was accepted by the committee as a friendly amendment. Res. 2-07 was adopted as changed [Yes: 1,003; No: 61].)



3. Theology and Church Relations

To Command ILC and Task Force Statements as Responses to the 2009 ELCA Churchwide Assembly Actions

RESOLUTION 3-01A

Overtures 3-11–12 (CW, p. 168)

WHEREAS, The Evangelical Lutheran Church in America (ELCA) at its August 2009 Churchwide Assembly in Minneapolis resolved to recognize “publicly accountable, life-long, monogamous, same-gender relationships” as morally acceptable and to authorize the ordination into pastoral ministry of individuals who are living in such relationships; and

WHEREAS, The Bible plainly forbids all same-gender genital sexual activity as contrary to the will of God and contrary to nature (e.g., Lev. 18:22; Rom. 1:26–27; 1 Cor. 6:9–10); and

WHEREAS, The Scriptures teach that God created man and woman for one another and that, according to His blessing and design, they may be united in marriage and become one flesh in the sexual union which also may result in the procreation of children (Gen. 1:26–28; Gen. 2:18–25); and

WHEREAS, Our Lord warns us about the danger of false teaching (e.g., Matt. 7:15–17); and

WHEREAS, The ELCA actions have received wide publicity in our nation’s press, and many may think that all “Lutherans” share these beliefs; and

WHEREAS, Many Lutherans and other Christians throughout the world have expressed dismay over and disagreement with the ELCA resolutions and the fact that they depart from Holy Scripture and 2,000 years of Christian tradition; and

WHEREAS, The International Lutheran Council (ILC), comprising 34 member churches, unanimously adopted the statement “Same-Gender Relationships and the Church” in opposition to the claims of various Lutheran church bodies “that sexually active, same-gender relationships are an acceptable way of life for Christians” (2010 *Convention Workbook* [CW], p. 66); and

WHEREAS, The Lutheran Church—Missouri Synod has been asked by individuals, organizations, congregations, national church bodies, and others to declare its understanding of these issues; and

WHEREAS, It would be unloving and uncaring for the LCMS to take no action with respect to the heterodox actions of the ELCA; and

WHEREAS, Holy Scripture calls us to speak the truth in love (Eph. 4:15; see also 2 Thess. 2:10; 1 Peter 1:22; 2 John 1:1) and such love involves heartfelt concern, tenderness, and humility (1 Peter 3:8; see also Eph. 4:2; Col. 3:12); and

WHEREAS, President Gerald B. Kieschnick has on several occasions spoken publicly in opposition to the decisions regarding homosexuality by the ELCA Churchwide Assembly (e.g., 2010 CW, pp. 12–13) and also formed the Task Force on Theological Implications of the 2009 ELCA Decisions; and



Committee 3 Chairman Jon Diefenthaler

WHEREAS, The task force unanimously adopted a statement, which the President endorsed and published, responding to the ELCA Churchwide Assembly actions (March 15, 2010—see 2010 CW, pp. 14–18); and

WHEREAS, LCMS leaders have discussed the task force document with ELCA leaders; and

WHEREAS, This issue “impacts the Gospel itself. A church body’s acceptance of homosexual activity promotes a false security about behavior and conduct which God has forbidden and from which He longs to redeem us. As such, it leads to a false gospel: to self-justification rather than that justification for repentant sinners which God has promised to all who trust in His forgiving mercy through the death and resurrection of His Son, Jesus Christ our Lord” (“Theological Implications,” 2010 CW, p. 17); therefore be it

Resolved, That the LCMS join with the ILC in declaring “our resolve to approach those with homosexual inclinations with the deepest possible Christian love and pastoral concern, in whatever situation they may be living” (“Same-Gender Relationships,” 2010 CW, p. 66); and be it further

Resolved, That the LCMS recognize that “Our Lord’s intentional outreach to those who were marginalized and excluded during His earthly ministry is a reminder that the Scriptural judgments against homosexual behavior must not become the cause for hatred, violence, or an unwillingness to extend the Gospel’s promises of forgiveness and reconciliation to the homosexual or any person caught in sin’s traps” (“Theological implications,” 2010 CW, p. 15); and be it further

Resolved, That the LCMS affirm that love for the neighbor includes not only that we accept and welcome (Luke 15:1–2) our neighbor as a fellow human creature for whom Christ has

died and risen, but also that we speak the truth of God's Word to our neighbor; and be it further

Resolved, That the 2010 LCMS convention commend the statement of the ILC, "Same-Gender Relationships and the Church," for study and reference; and be it further

Resolved, That the 2010 LCMS convention commend the President's task force statement of the "Theological Implications of the 2009 ELCA Decisions" for study and reference; and be it finally

Resolved, That the 2010 LCMS convention affirm that

- "[W]here the Bible speaks clearly regarding matters of human values, conduct, or behavior, such teachings may not be denied or qualified, but must have continuing relevance in every era of the Church" ("Theological Implications," 2010 *CW*, p. 15);
- "[T]he LCMS believes and teaches that same-gender genital sexual activity—*in every situation*—violates the will of our Creator and must be recognized as sin" ("Theological Implications," 2010 *CW*, p. 15);
- "Though we affirm the demands of God's Law without reservation, we Christians confess that the sins of the world have been forgiven through Christ's suffering and death on the cross" ("Same-Gender Relationships," 2010 *CW*, p. 66);
- "Loving, compassionate recognition of the deep pain and personal struggles that same-sex inclinations produce in many individuals, families, and congregations may not be neglected in the name of moral purity" ("Theological Implications," 2010 *CW*, p. 15); and
- "The healing voice of Jesus—Sacred Scripture—seeks to lead us into the richness of the life God intends for us. Prohibitions against adultery, homosexuality, and promiscuity of any sort are kind words, warning us against behavior that would diminish or destroy human wholeness" ("Theological Implications," 2010 *CW*, p. 15).

Action: Adopted (6)

(After Res. 3-01A was formally introduced, debate was ended immediately and the resolution was adopted as presented [Yes: 1,133; No: 35].)

To Support Confessional Lutheranism at Home and Abroad

RESOLUTION 3-02A

Overture 3-14 (CW, p. 169)

WHEREAS, The decisions of the Evangelical Lutheran Church in America (ELCA) at its August 2009 Churchwide Assembly in Minneapolis regarding homosexual relationships are contrary to Scripture and 2,000 years of Christian teaching and to confessional Lutheranism in particular; and

WHEREAS, Many congregations and individuals have withdrawn from or are considering withdrawal from affiliation with or membership in the ELCA and consider their decision necessitated by conscience, Holy Scripture, and right reason; and

WHEREAS, For the sake of good order and in furtherance of the clear proclamation of the Gospel of Christ, many of these same congregations and individuals have organized themselves into groups such as Word Alone, Lutheran Congregations in Mission for Christ (LCMC), Lutheran CORE, etc.; and

WHEREAS, Individual and congregational contacts from the ELCA with LCMS congregations and officials have increased significantly since August 2009; and

WHEREAS, This decision by the ELCA has also grieved Lutherans and upset inter-church relations among confessional Lutheran church bodies outside the United States; and

WHEREAS, While this state of disruption and uncertainty among confessional Lutherans threatens to hinder the proclamation of the Gospel, it also calls us to confess our faith anew; and

WHEREAS, The LCMS, while not encouraging discord in the ELCA, nevertheless cannot turn away from those who dissent from the ELCA, lest we deny our own convictions; and

WHEREAS, The LCMS has been encouraged to provide leadership and support to emerging and formative Lutheran church bodies; therefore be it

Resolved, That the LCMS earnestly pray for her brothers and sisters in the ELCA, including those who have departed from this biblical and Christian understanding, asking that the ELCA would reconsider—even now—its actions; and be it further

Resolved, That the LCMS provide encouragement to other Lutheran church bodies as they strive to remain faithful to confessional Lutheranism; and be it further

Resolved, That the LCMS commend groups such as Word Alone, Lutheran Congregations in Mission for Christ (LCMC), Lutheran CORE, and others for their courage and faithfulness in opposing the ELCA's recent decision; and be it further

Resolved, That the LCMS commend efforts such as the Commission on Theology and Church Relations (CTCR)-sponsored Confessional Leadership Conference (June 2010), which gathered Lutheran leaders from around the world for the purpose of promoting confessional Lutheranism; and be it further

Resolved, That the CTCR be requested to continue to develop plans for confessional leadership (cf. 2007 Res. 3-03) by sponsoring an international model theological conference on confessional leadership in the 21st century; and be it finally

Resolved, That the LCMS through the Office of the President and the CTCR continue to explore ways together with the ILC to bring together Lutherans for the purpose of promoting confessional Lutheranism throughout the world.

Action: Adopted (6)

(Debate was quickly ended and the resolution was adopted as presented [Yes: 1,093; No: 61].)

To Cooperate in Externals with Theological Integrity

RESOLUTION 3-03

Overtures 3-01-02, 3-05-08 (CW, pp. 165-167)

WHEREAS, The 2001, 2004, and 2007 conventions of the Synod asked that various aspects of cooperative working arrangements with the ELCA be evaluated by the Praesidium with results and recommendations reported to the subsequent conventions; and

WHEREAS, In 2010 President Kieschnick formed a task force to address the theological implications of the decisions of the 2009 ELCA Churchwide Assembly regarding homosexuality; and

WHEREAS, The task force produced a document titled “Theological Implications of the 2009 ELCA Decisions” (2010 *Convention Workbook* [CW], pp. 14-18); and

WHEREAS, “Theological Implications” refers to the Synod’s long-standing position: “Our Synod should clearly recognize that, in cases of necessary work on the local, national, or international level, where the faith and confession of the church are not compromised, and where it appears essential that the churches of various denominations should cooperate or at least not work at cross purposes, our churches ought to cooperate willingly to the extent that the Word of God and conscience will allow” (1965 Commission on Theology and Church Relations (CTCR) Report, *Theology of Fellowship* [p. 43], officially adopted by the Synod in 1967 [Res. 2-13]); and

WHEREAS, The Synod’s position stated above clearly sets forth two fundamental principles:

1. “the church cannot compromise its faith and confession”; and
2. “there are circumstances in which churches ‘ought to cooperate’ to the extent that the Word of God and conscience will allow”;

and

WHEREAS, The task force statement goes on to offer the following analysis and guidance:

In light of these two principles, it has been the long-standing practice of confessional Lutheran churches to distinguish between joint participation by churches and church workers in Word and Sacrament ministry (“altar and pulpit fellowship” or *communio in sacris*) and cooperation between churches in matters of physical need (*cooperatio in externis*). To maintain such a distinction carefully and conscientiously prevents both compromise of the teachings of the Christian faith and disregard of human needs which can be addressed more effectively by groups working together than by individuals or churches working on their own.

Because of doctrinal differences, the LCMS is not now nor has it ever been able to be in a relationship of altar and pulpit fellowship with the ELCA. Nevertheless, we have engaged in many cooperative activities with the ELCA, nationally and locally, in order to meet physical needs. These cooperative activities, however, are threatened by the sexuality decisions of the ELCA, because, in some cases, the ELCA’s new affirmation

of same-gender relationships may contradict understandings or goals that have enabled cooperative activities in the past. As one example, the CTCR already in 2006 addressed the decision of an adoption agency to treat same-gender relationships as equal to marriage for adoptive purposes. The opinion states: “On the basis of the clear teaching of Scripture regarding homosexual behavior and about God’s will and design for marriage and the family as foundational units for society as a whole, it is the express opinion of the CTCR that a policy of placing adopted or foster children into homosexual contexts would stand in opposition to the official doctrinal position of the LCMS.”

In areas where we currently have working arrangements with ELCA congregations and entities, the status of those working relationships is dependent on policies and actions taken by the various entities from national to local levels. We do not believe the ELCA’s recent sexuality decisions should necessarily or summarily end our work together in these agencies. However, we hope and expect that the leadership of such entities will respect the theological position of the Synod (including its position on same-gender sexual activity) and avoid any policies or decisions which would require us to cease our support and involvement in their activities.

We cannot dictate the exact direction(s) various cooperative relationships will take in the future, primarily because the nature of agreements between ELCA and LCMS congregations and entities varies on a case-by-case basis. Frank and serious discussion on this issue needs to continue on various levels so that convictions and beliefs are not compromised and that worthy projects, activities, and relationships between our church and others may continue wherever possible. We urge LCMS participants in such cases to make decisions about whether to continue involvement on the basis of the principles we have discussed. We also suggest the following questions for consideration in making these decisions:

1. Is the purpose of the joint work fully consistent with the positions, policies, and objectives of the Synod?
2. Do cooperative efforts imply doctrinal unity with the ELCA or endorsement of ELCA positions on same-sex relationships or other matters of disagreement with the LCMS?
3. Does the joint agency or organization distinguish itself as an entity from the churches that support it?
4. Are all the policies and programs of the organization consonant with the doctrinal position of the LCMS?
5. Do the individuals who lead the organization openly support and encourage efforts, positions, or policies which compromise the theological stance of the Synod?

We urge LCMS participants to answer such questions as these and to make decisions about whether to continue involvement on the basis of the principles we have discussed [2010 CW, p. 16].

Therefore be it

Resolved, That the task force be thanked and commended for its work on identifying practical implications of the 2009 ELCA decisions on human sexuality; and be it further

Resolved, That, in keeping with the basic principles set forth in the task force statement, cooperation in externals with other churches, including the ELCA, continue with theological integrity; and be it further

Resolved, That we give thanks to God for the opportunity to give witness to God's care for all people through such cooperative work; and be it further

Resolved, That the CTCR, in consultation with the Praesidium and other entities and individuals as needed, develop more in-depth theological criteria for assessing cooperative endeavors, determining what would necessitate termination of such cooperative efforts; and be it finally

Resolved, That the Praesidium, in consultation with the CTCR, provide an assessment of the current state of cooperation in externals and a full report of criteria for ongoing assessment of the same by July 13, 2011.

Action: Adopted (9)

(During initial discussion during Session 6, an amendment deleted the words "the next convention" at the end of the final resolve and replaced them with the words "July 13, 2011" [Yes: 783; No: 359]. After further discussion, a motion was introduced to consider Ov. 3-05 (CW, p. 166) as a substitute resolution. The assembly declined to consider the substitute [Yes: 495; No: 653]. During continued discussion during Session 7, John Nunes, President and Chief Executive Officer of Lutheran World Relief spoke in support of the resolution. An amendment to delete the words "and conscience" at the end of the fifth whereas paragraph was ruled out of order by the chair, the words in question being a part of a quotation from the Synod's position. An amendment was proposed to add a final resolve "that the President of the Synod, the Praesidium, and the Council of Presidents develop a plan to sever those joint actions with the ELCA to present to the next Synod convention if the ELCA does not listen to the pleading of their brothers and sisters from the Word of God." During extended discussion of the proposed amendment, an amendment to the amendment was proposed to insert the word "contingency" before the word "plan." This change was agreed to by the maker of the amendment as a friendly amendment. The motion to amend was not carried [Yes: 415; No: 723]. A motion to strike the word "Lutheran" in the second resolve was accepted by the floor committee as a friendly amendment. A motion to replace the date "July 13, 2011" from an earlier amendment with "September 1, 2011" was ruled an improper motion unless changed to a motion to reconsider the amendment made earlier. The assembly was asked whether it wished to reconsider the earlier amendment and declined [Yes: 400; No: 708]. When discussion was continued in Session 9, debate was ended and Res. 3-03 was adopted as amended [Yes: 961; No: 175].)

To Amend Bylaw 3.9.6.2.2 re Altar and Pulpit Fellowship with Small, Formative, or Emerging Confessional Churches

RESOLUTION 3-04A

Overture L3-34 (TB, pp. 32–33)

WHEREAS, The Synod gives to the Commission on Theology and Church Relations (CTCR) the responsibility to "assist the President of the Synod at his request in discharging his constitutional responsibilities for maintaining doctrinal integrity as he relates to other church bodies" (Bylaw 3.9.6.2.2); and

WHEREAS, This responsibility includes CTCR approval before a church body may apply "for formal recognition of altar and pulpit fellowship with the Synod" at a Synod convention (Bylaw 3.9.6.2.2 [b]); and

WHEREAS, Current procedures for establishing altar and pulpit fellowship are designed to address the circumstance of an established church body seeking altar and pulpit fellowship with the Synod (e.g., ecclesial autonomy and "institutional viability" are required and eleven procedural steps are outlined; see "Policy for The Lutheran Church—Missouri Synod Declaring Altar and Pulpit Fellowship with Another Church Body" in Appendix II, 2010 *Convention Workbook* (CW), pp. 299–300); and

WHEREAS, The CTCR has prepared the document, *Church Relations in the 21st Century* (Appendix II, 2010 CW, pp. 301–303), for the President's consideration and use in his responsibility as chief ecumenical officer of the Synod (Bylaw 3.3.1.1.2), particularly with reference to smaller, formative, emerging confessional Lutheran church bodies; and

WHEREAS, *Church Relations in the 21st Century* seeks to address such new circumstances as requests from small, emerging confessional Lutheran church bodies that seek a closer ecclesial relationship with the LCMS, including altar and pulpit fellowship, but do not necessarily have the established structures (e.g., theological commissions, seminaries) that the Synod has previously related to in the process of establishing church fellowship; and

WHEREAS, Current procedures require a time-consuming, costly, and often unwieldy process before altar and pulpit fellowship with such small, formative, or emerging confessional Lutheran church bodies could be considered by the Synod in convention; and

WHEREAS, Closer ecclesial relationships with small, formative or emerging confessional Lutheran church bodies provide a valuable avenue for the LCMS to encourage and be encouraged by these churches; therefore be it

Resolved, That *Church Relations in the 21st Century* be commended by the Synod for use by the President in determining the possibility of establishing altar and pulpit fellowship with small, formative, or emerging confessional Lutheran church bodies where theological discussions have provided convincing evidence that the LCMS is in doctrinal agreement with the church in question; and be it further

Resolved, That the President, following consultation with the Praesidium and approval by the CTCR, be enabled to declare recognition of altar and pulpit fellowship with such formative confessional Lutheran church bodies, subject to the endorsement of the subsequent Synod convention; and be it finally

Resolved, That Bylaw 3.9.6.2.2 be amended to read as follows:

PRESENT/PROPOSED WORDING

3.9.6.2.2 The Commission on Theology and Church Relations shall assist the President of the Synod at his request in

discharging his constitutional responsibilities for maintaining doctrinal integrity as he relates to other church bodies.

(a) It shall address itself to and evaluate existing fellowship relations for the purpose of mutual admonition and encouragement.

(b) When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a convention of the Synod only after the approval of the commission.

(c) When a small, formative, or emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, and after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to the endorsement of the subsequent Synod convention.

(d) When a mission of the Synod applies for formal recognition as a self-governing partner church, such recognition shall be proposed at convention of the Synod by the Board for Mission Services with the approval of the commission.

Action: Adopted (13)

(Original Res. 3-04, introduced by the committee during Session 9, was referred back to the floor committee after a number of friendly and a failed amendment attempt [Yes: 592; No: 551]. Res. 3-04A, was introduced by the committee during Session 13 after noting changes made to the resolution in response to earlier discussion by the convention. After additional discussion, Res. 3-04A was adopted as presented [Yes: 861; No: 119].)

To Request a Thorough Response to the ELCA Social Statement *Human Sexuality: Gift and Trust*

RESOLUTION 3-05

Overtures 03-11-12 (CW, p. 168)

WHEREAS, The August 2009 ELCA Churchwide Assembly adopted the social statement *Human Sexuality: Gift and Trust*; and

WHEREAS, *Human Sexuality: Gift and Trust* suggests a concept, namely the “bound conscience,” as a “distinctly Lutheran” principle of theology; and

WHEREAS, The concept of “bound conscience” was central to the rationale of the 2009 ELCA Assembly actions recognizing “publicly accountable, lifelong, monogamous, same-gender relationships” as morally acceptable and authorizing the ordination into pastoral ministry of individuals who are living in such relationships; and

WHEREAS, Concerns have been expressed that the ELCA’s concept of “bound conscience” encourages erosion of Christian moral teaching and guidance; therefore be it

Resolved, That the Commission on Theology and Church Relations, in consultation with the faculties of our seminaries, develop a thorough, biblical, and confessional analysis of and response to *Human Sexuality: Gift and Trust* with particular attention to the concept of “bound conscience.”

Action: Adopted (13)

(Res. 3-05 was adopted as presented, after brief discussion [Yes: 934; No: 18].)

To Command *The Creator’s Tapestry*

RESOLUTION 3-06

Report 3-01 (CW, p.55); Appendix II (CW, pp. 304–324); Overture 3-28 (CW, pp. 176–177)

WHEREAS, The Synod in convention has spoken frequently to issues related to the service of men and women in the church and has adopted various resolutions and commended for reference and guidance various reports on this subject; and

WHEREAS, Congregations continue to wrestle with questions about the service and relationship of men and women in the church and society; and

WHEREAS, The Commission on Theology and Church Relations (CTCR) has recently released *The Creator’s Tapestry: Scriptural Perspectives on Man–Woman Relationships in Marriage and the Church*; and

WHEREAS, The CTCR has expressed its intention in this report to address further questions on this topic, such as “the influence of culture on the Christian understanding of man and woman; violence and oppressive behavior toward women in society, home, and church; the relationship of men and women outside the context of marriage; and continuity and discontinuity between such theological questions as ordination of women and ordination of practicing homosexuals”; therefore be it

Resolved, That the Synod command for study *The Creator’s Tapestry*, and be it further

Resolved, That the CTCR continue to publish the results of the study to the church at large and to address additional questions and issues such as these in the coming triennium.

Action: Adopted (13)

(During discussion, an amendment to replace “commend” with “receive” in the first resolve failed [Yes: 252; No: 634]. An amendment to add “to publish the results of the study to the church at large and” after “continue” in the second resolve was accepted by the committee as a friendly amendment. A motion to amend by replacing “commend for” with “encourage everyone to read and” in the first resolve failed [Yes: 145; No: 747]. When debate was ended, the resolution was adopted as changed [Yes: 788; No: 123].)

To Prepare New Studies on Biblical Interpretation

RESOLUTION 3-07

Overtures 3-18-19 (CW, pp. 170–171)

WHEREAS, The Synod’s position on the inerrancy of Scripture and on higher critical methods for interpreting Scripture is unambiguous and has been reaffirmed numerous times and in various ways; and

WHEREAS, There are new hermeneutical challenges facing the Church in this postmodern era; therefore be it

Resolved, That the CTCR in consultation with the seminaries prepare Bible studies for the church addressing the question, “How to Read the Bible;” and be it further

Resolved, That these studies address the challenges raised by current trends in interpretation.

Action: Adopted (13)

(During discussion, an amendment to delete “for the laity” from the first resolve was followed by a proposed amendment to the amendment which called for retaining the phrase if “laity” were replaced by “church.” This compromise was accepted by the maker of the proposed amendment and the committee as a friendly amendment. When debate was ended, Res. 3-07 was adopted as changed [Yes: 950; No: 22].)

To Encourage Collaboration Between the CTCR and Seminary Faculties

RESOLUTION 3-08

Overture 3-33 (CW, p. 178)

WHEREAS, Since the Reformation, Lutheran theological faculties have given the church at large guidance in matters of theology and practice; and

WHEREAS, The Synod in 1962 established the Commission on Theology and Church Relations (CTCR), which includes significant representation from both LCMS seminary faculties, to assist in providing guidance in matters of theology and church relations; therefore be it

Resolved, That the Synod express its thanks to God for the gifts which both the seminary faculties and the CTCR have provided; and be it further

Resolved, That the CTCR and seminary faculties collaborate wherever possible; and be it finally

Resolved, That the church continue to utilize both fully while recognizing the distinctive responsibilities of each.

Action: Adopted (13)

(Res. 3-08 was adopted as presented, without debate [Yes: 852; No: 19].)

To Decline Overture 3-16

RESOLUTION 3-09

Overture 3-16 (CW, p. 170)

WHEREAS, The International Lutheran Council (ILC), at its 2007 conference in Accra, Ghana, adopted the following resolution:

“To Encourage Faithful Practice of Member Churches in Matters of Church Fellowship”

Whereas there is agreement amongst all ILC members that unity of doctrine and practice is the only basis for Church Fellowship; and

Whereas there are differences in detailed applications of Church Fellowship in pastoral situations and in different historical and cultural contexts; and

Whereas some churches of the ILC while holding broadly to a common understanding of the basis for church fellowship, namely agreement in doctrine and practice, participate in the LWF for reasons that are unique to their situations and in such a way as not to deny the basis for confessional fellowship; therefore be it

Resolved that in respecting the autonomy of churches, the ILC holds it to be the responsibility of each member church to act in matters of Church Fellowship according to its conscience on the basis of the revealed word of God and our confessions; and be it finally

Resolved that the ILC and all its members encourage one another in the faithful expressions of unity of doctrine and practice and to accept such fraternal encouragement from one another.

and

WHEREAS, The protocol document signed by the heads of all churches with which the LCMS has declared Altar and Pulpit Fellowship since 1989 contains the following article of agreement:

We deeply respect the fellowship and partnership we have with each other in Christ. We, therefore, agree that we will consult with each other before entering into church fellowship or partnership with another church body or church federation. We also agree, however, that each of us is finally responsible to the Lord of the church for decisions taken in this matter.

therefore be it

Resolved, That Overture 3-16 be declined.

Action: Adopted (13)

(After the committee explained why this overture was being presented as a separate decline resolution, Res. 3-09 was adopted as presented, without debate [Yes: 784; No: 166].)

4. Administration and Finance

To Lead Districts and Synod in a Stewardship Renaissance

RESOLUTION 4-01A

Overtures 4-08, 4-24 (CW, p. 181; TB, p. 25)

WHEREAS, Martin Luther has written that offerings come as a result of hearing God's Word (Luther's Works, vol. 1, Genesis Lectures: Cain and Abel); and

WHEREAS, Through the death and resurrection of our Lord and Savior Jesus Christ we as God's people are freed to serve with time, talents, and resources (Rom. 5 and 6; Eph. 2:1–10); and

WHEREAS, There are many stewardship programs in the Christian community which stress "social gospel" giving, "need" giving, "guilt" giving, or "crisis" giving; and

WHEREAS, Such programs do not address the heart, giving joyously and freely at the cross of our Lord Jesus Christ; and

WHEREAS, 2007 Res. 4-02 mandated the coordination of national and district leaders and other assisting entities in the development of resources, training, and strategic components for an expanding stewardship renewal in the life of the Synod; and

WHEREAS, God is the giver of all gifts (Gen. 1:1); therefore be it

Resolved, That LCMS congregations be encouraged to search the Scriptures for all stewardship examples; and be it further

Resolved, That LCMS congregations study biblically based and Gospel-centered stewardship principles; and be it further

Resolved, That the Synod and its districts promote the Lutheran understanding of biblically based stewardship principles with emphasis on (1) gratitude for God's gifts, (2) the need of my neighbor, and (3) trust that "I will never be without"; and be it finally

Resolved, That each district president lead his district in a stewardship renaissance using the resources that are available to him within the Synod.

Action: Adopted (5)

(During brief discussion, a motion to amend the second resolve by adding "and Gospel-centered" before the word "stewardship" was accepted by common consent. Res. 4-01A was adopted as changed [Yes: 1,005; No: 131] after brief discussion.)

To Address Corporate Synod's Financial Crisis

RESOLUTION 4-02

Reports 4-03–04 (CW, pp. 72–74)

WHEREAS, Corporate Synod faces mounting financial challenges; and

WHEREAS, The Synod's Board of Directors has reported a decline of Synod's unrestricted dollars throughout the last triennium (R4-04); and



Committee 4 Chairman Don Fondow

WHEREAS, The July 2006 *Report of the Blue Ribbon Task Force for Funding the Mission* states, "Synod has reached a crisis as a result of individual, congregational and direct giving" (*Report*, p. 2); and

WHEREAS, The Vice-President-Finance—Treasurer of the Synod has reported a decline in unrestricted income at the rate of approximately five percent per year and has indicated that corporate Synod is approaching a financial crisis; and

WHEREAS, Much of the report of the 2006 Blue Ribbon Task Force for Funding the Mission was not acted upon before the adjournment of the 2007 Synod convention; and

WHEREAS, The Vice-President-Finance—Treasurer recommends revisiting the report of the Blue Ribbon Task Force for Funding the Mission (R4-03); therefore be it

Resolved, That each recommendation in the task force report for increasing unrestricted revenues be placed on the agenda of the Synod's Board of Directors for disposition by the next LCMS convention; and be it further

Resolved, That the Board of Directors evaluate all assets, taking action to ensure that they are being used effectively to carry out the Synod's mission and ministry or to make recommendations to the next convention for their appropriate use.

Action: Adopted (5)

(Res. 4-02 was adopted as presented, after brief discussion [Yes: 869; No: 270].)

**To Broadly Communicate the Statement
of Financial Position of LCMS**

RESOLUTION 4-03

Report 4-03 (CW, pp. 72–73)

WHEREAS, It is helpful to understand the Synod's financial position and communicate it to the members of the congregations of Synod; therefore be it

Resolved, That each November, the Vice-President-Finance—Treasurer of the Synod use widely available means, (i.e., *The Lutheran Witness, Reporter*, the LCMS Website) to state the financial position of the Synod in a format easily understood by persons unfamiliar with financial terminology.

Action: Adopted (5)

(Res. 4-03 was adopted as presented [Yes: 1,108; No: 32] after brief discussion.)

**To Study Higher Education System and Bring an
Action Plan to the 2013 LCMS Convention**

RESOLUTION 4-04A

Overtures 4-01–04 (CW, pp. 179–180), L4-27 (TB, pp. 40–41)

WHEREAS, The cost of higher education at LCMS seminaries and Concordia University System (CUS) schools continues to increase to the extent that undesignated resources directed to the national Synod from congregations and districts have become insufficient to cover these costs and are providing an increasingly smaller portion of the total cost of higher education in our Synod; and

WHEREAS, The “Vision for the Future of Theological Education in the LCMS for 2015 and Beyond” was developed at the 2009 Pastoral Ministry Summit sponsored by the Office of the President and the Board for Pastoral Education; and

WHEREAS, The cost of education remains a significant challenge, even though the generosity of donors has enabled our institutions of higher education to continue to provide quality education as they prepare professional church workers and lay leaders for our Synod; and

WHEREAS, The LCMS Board of Directors is responsible for fiscal oversight of the LCMS institutions of higher education; therefore be it

Resolved, That the Synod in convention charge the Board of Directors of the Synod, in consultation and concurrence with CUS and seminary leadership, to appoint an eleven-member task force possessing qualifications in higher education and finance (including two members from the LCMS Board of Directors as well as persons from the CUS institutions and seminaries, other institutions of higher education, and the LCMS at large) to research the efficiency of cooperative interaction for the fiscal strength of the LCMS system of colleges, universities, and seminaries, to make recommendations that could be immediately implemented by the respective institutions and continue to enhance those current programs already in place with the seminaries and CUS schools, and to bring recommendations which require convention action to the 2013 LCMS convention for further implementation.

Action: Adopted (8)

(During discussion, an amendment was introduced to replace “13-member” with “ten-member” in the resolve. The committee suggested changing the “ten-member” to “eleven-member” in the resolve paragraph, which was agreed to by the maker of the amendment. The amendment was accepted as a friendly amendment by the committee. Res. 4-04A was adopted as changed [Yes: 990; No: 121].)

To Revise Convention Election Process

RESOLUTION 4-05

Overture 4-22 (CW, pp. 186–187)

Rationale

During recent conventions of the Synod, two related issues have surfaced during the election of members of the Board of Directors, both issues resulting from the provision in Bylaw 3.3.5.1 that “13 members are elected by the Synod in convention and serve a maximum of two six-year terms: four ordained ministers, one commissioned minister, and eight laypersons. No more than one of these may be elected from one district.”

When in past conventions elections for ordained, commissioned, and lay positions on the board were conducted simultaneously (as in 2001), the filling of some positions on early ballots disqualified candidates for other positions due to the only-one-member-per-district bylaw requirement, favoring candidates for those categories with fewer candidates (who were more likely to receive a majority of votes on an early ballot). When elections were conducted and positions filled one category at a time, this also disqualified candidates in other categories due to the only-one-member-per-district requirement, which favored candidates for positions that were filled early.

The following bylaw changes are advocated to help to alleviate adverse effects of the only-one-member-per-district requirement and to distribute more evenly among the three categories of candidates any remaining adverse effects.

Resolved, That the first paragraph of Bylaw 3.3.5.1 be amended to read:

PRESENT/PROPOSED WORDING

3.3.5.1 The Board of Directors shall consist of 15 voting members.

1. 13 members are elected by the Synod in convention and serve a maximum of two six-year terms: four ordained ministers, one commissioned minister, and eight laypersons. No more than one of these member from each category and no more than two members total may be elected from any one district.

2. The President and Secretary shall be voting members of the board.

3. The First Vice-President and the Vice-President-Finance—Treasurer of the Synod shall be nonvoting members.

and be it further

Resolved, That Bylaw 3.12.4.2 be amended to read:

3.12.4.2 The President shall determine and announce a period of time during the convention for the election of the members of all elective boards and commissions.

(a) After the election of the President, the First Vice-President, and the other vice-presidents in that order, ~~and~~ the election by ballot of the Secretary shall next be conducted, the Vice-President-Finance—Treasurer and the elective members of the Board of Directors of the Synod, the members of all elective boards and commissions shall be elected.

(b) The election by ballot of the members of the Board of Directors shall next follow. Each category (ordained, commissioned, and lay) shall be elected separately, the order of the elections to be rotated to allow each category to be the first elected at every third convention, as monitored by the Secretary of the Synod.

(c) The election by ballot of the members of all elective boards and commissions shall next follow.

(d) A majority of all votes cast shall be required for election to all elective offices and elective board positions. Candidates receiving a majority on the first ballot shall be declared elected.

(e) Except in the elections of president and vice-presidents, when a second or succeeding ballot is required for a majority, the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless fewer than two candidates receive 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot.

(f) The tally of the votes cast for each candidate shall be announced after each ballot in all elections.

Action: Adopted (5)

(After the committee deleted the reference to the “Vice-President-Finance—Treasurer” from proposed Bylaw 3.12.4.2 (a), and after brief discussion, Res. 4-05 was adopted as changed (Yes: 827; No: 230).

To Amend and Restate the Articles of Incorporation

RESOLUTION 4-06

Overture 4-11 (CW, pp. 182–184)

WHEREAS, Changes to the Constitution and Bylaws of the Synod advocated by the Blue Ribbon Task Force on Synod Structure and Governance, if adopted, will require certain changes to the Synod’s Articles of Incorporation; and

WHEREAS, This provides occasion to update the entire document to describe more accurately the objectives, purposes, governance, and activities of the Synod; therefore be it

Resolved, That the Synod in convention amend and restate the Articles of Incorporation as herewith proposed by the Commission on Structure:

PRESENT/PROPOSED WORDING

Amended and Restated Articles of Incorporation of

The Lutheran Church—Missouri Synod

Article I Name, Duration, Registered Office, and Agent

a. The name of this corporation shall be “The Lutheran Church—Missouri Synod.”

- b. The period of duration of ~~the~~this corporation is perpetual.
- c. The address of the registered office of ~~the~~this corporation is 1333 S. Kirkwood Road, St. Louis, Missouri.
- d. The name of the registered agent of ~~the~~this corporation is CT Corporation System.

Article II Objectives and Purposes

The objectives and purposes of this corporation shall bear:

- a. To unite in a corporate body ~~the congregations of the~~Evangelical Lutheran Church~~congregations~~ that acknowledge and remain true to the *Book of Concord* of the year of our Lord 1580 as a true exhibition of sound Christian doctrine.
- b. To ~~train ministers and teachers for service in the~~assist in the establishment of ~~Evangelical Lutheran Church~~congregations and preaching stations.
- c. To assist, ~~and advise, and protect~~member congregations; ~~pastors, and teachers affiliated with~~and ministers of religion—ordained and ministers of religion—commissioned of The Lutheran Church—Missouri Synod, ~~and to exercise supervision over such pastors and teachers as to~~to provide for their ecclesiastical supervision in matters of doctrine, and practice; and their performance~~administration of their~~official duties, and to acknowledge and assert the protections granted by the First Amendment to the Constitution of the United States.
- d. To ~~establish, build, conduct, and maintain~~support the establishment and maintenance of theological seminaries, colleges, academies, schools, ~~universities~~, and other institutions of learning ~~to train ministers of religion~~—ordained, ministers of religion—commissioned, ~~and laity for service in the Evangelical Lutheran Church.~~
- e. To assist in the establishment of Lutheran congregations and preaching stations.
- f. To spread the Gospel of Jesus Christ by means of radio and television broadcasting, visual education, and all other forms of missionary endeavor throughout the world ~~by every means possible.~~
- g. To print, publish, purchase, sell, and otherwise disseminate Bibles, books, periodicals, literature, music, and other supplies ~~for provide assistance and resources to~~the congregations, schools, Sunday schools, preaching stations, and institutions ~~agencies of the Synod for the~~dissemination of the Christian Gospel.
- h. To establish and conduct all such enterprises and endeavors and to exercise such further power as may be necessary or expedient to carry out the objectives stated in the Constitution of The Lutheran Church—Missouri Synod.

Article III. Membership

Membership in ~~the~~this corporation is held and may be acquired by congregations, ministers of religion—ordained, and ministers of religion—commissioned, as defined by the Constitution and Bylaws of this corporation, who confess and accept the confessional basis of Article II of the Constitution of The Lutheran Church—Missouri Synod. The member congregations of The Lutheran Church—Missouri Synod shall be the voting members of ~~the~~ this corporation. Congregations shall exercise their voting power through clergy and lay delegates distributed among representing the member congregations in such number as may be determined from time to time by in accord with the Constitution and Bylaws of The Lutheran Church—Missouri Synod.

Article IV. Meetings

This corporation shall have general meetings, called synodical conventions, at least once every three years, or as often as may be determined by resolution of the corporation Synod in convention. Special meetings may be called in such manner as may be provided by the Constitution or Bylaws of The Lutheran Church—Missouri Synod. All officers, the Board of Directors of corporate Synod, and all corporations, boards, and other subordinate bodies and agencies of the Synod, defined in such Constitution or Bylaws, shall be responsible to the synodical Synod convention, which is the ultimate authority of ~~the~~ this corporation.

Article V. Officers

~~The~~This corporation shall have a board of directors of such number and qualifications and who shall be elected in such manner and for such terms of office as shall be set forth in the Constitution or Bylaws of The Lutheran Church—Missouri Synod. In addition, ~~the~~ this corporation shall have other officers having such qualifications and who shall be elected or appointed in such manner and for such terms of office as provided for in the Constitution or Bylaws of The Lutheran Church—Missouri Synod.

The management authority and duties of the Board of Directors of ~~the~~ Synod this corporation shall be limited to the extent such authority and duties are delegated by the Constitution and Bylaws of The Lutheran Church—Missouri Synod to other officers and agencies of the Synod. The management authority and duties of the Board of Directors and such other officers and agencies shall be defined in the Constitution and Bylaws, and each of them shall be responsible to ~~the~~ The Lutheran Church—Missouri Synod for the proper and prudent fulfillment of the authority and duties so designated to them. In the case of any conflict or uncertainty in determining the authority and duties of ~~the~~ Board of Directors and such other officers and agencies, the opinions of the Commission on Constitutional Matters of The Lutheran Church—Missouri Synod interpreting the Constitution and Bylaws of The Lutheran Church—Missouri Synod shall be binding, unless and until overruled by a convention of the Synod. In case of any conflict or uncertainty relative to the applicability of the

laws of the State of Missouri, such issues shall be resolved in accord with the provisions in the Constitution and Bylaws of ~~the~~ The Lutheran Church—Missouri Synod.

Article VI. Property

This corporation shall have power to acquire by gift, grant, demise, devise, bequest, purchase, or otherwise, property of every kind and description, real, personal, or mixed; to hold and use such property and deal with, or dispose of, any or all such property by sale, exchange, or gift, when necessary or expedient to carry out the objects and purposes of ~~the~~ this corporation; to receive, maintain, and administer endowments, legacies, pension funds, retirement funds, and such other general or trust funds as may be necessary for the operation of ~~the~~ this corporation or for the accomplishment of its purposes; provided that all such property shall be acquired, dealt with, or disposed of in a manner not in conflict with the laws of the State of Missouri or of the laws of any State in which said property is located.

Article VII. Constitution and Bylaws

This corporation shall have and make such bylaws constitution and bylaws as may be necessary to accomplish its purposes and shall have power to create such corporations, boards, offices, and other subordinate bodies as may be necessary to accomplish its general and special objectives and in such bylaws assign responsibilities to those bodies.

Article VIII. Amendments

Amendments to these Articles of Incorporation may be made at any time at a regular called general or special meeting of this corporation by the affirmative vote of a two-thirds majority of the delegates present and voting or by a simple majority of all delegates, whichever is less, provided such amendments are not inconsistent with the Constitution or Bylaws of The Lutheran Church—Missouri Synod or the Constitution and laws of the United States or the State of Missouri.

(Note: With all such changes in place, the final document as amended will read as follows.)

Amended and Restated Articles of Incorporation of

The Lutheran Church—Missouri Synod

Article I. Name, Duration, Registered Office, and Agent

- a. The name of this corporation shall be “The Lutheran Church—Missouri Synod.”
- b. The period of duration of this corporation is perpetual.
- c. The address of the registered office of this corporation is 1333 S. Kirkwood Road, St. Louis, Missouri.
- d. The name of the registered agent of this corporation is CT Corporation System.

Article II. Objectives and Purposes

The objectives and purposes of this corporation are:

- a. To unite in a corporate body Evangelical Lutheran congregations that acknowledge and remain true to the Book of Concord of the year of our Lord 1580 as a true exhibition of sound Christian doctrine.
- b. To assist in the establishment of Evangelical Lutheran congregations and preaching stations.
- c. To assist, advise, and protect member congregations and ministers of religion—ordained and ministers of religion—commissioned of The Lutheran Church—Missouri Synod, to provide for their ecclesiastical supervision in matters of doctrine and practice and their administration of official duties, and to acknowledge and assert the protections granted by the First Amendment to the Constitution of the United States.
- d. To support the establishment and maintenance of theological seminaries, colleges, universities and other institutions of learning to train ministers of religion—ordained, ministers of religion—commissioned, and laity for service in the Evangelical Lutheran Church.
- e. To spread the Gospel of Jesus Christ throughout the world by every means possible.
- f. To provide assistance and resources to the congregations and agencies of the Synod for the dissemination of the Christian Gospel.
- g. To establish and conduct all such enterprises and endeavors and to exercise such further power as may be necessary or expedient to carry out the objectives stated in the Constitution of The Lutheran Church—Missouri Synod.

Article III. Membership

Membership in this corporation is held and may be acquired by congregations, ministers of religion—ordained, and ministers of religion—commissioned, as defined by the Constitution and Bylaws of this corporation, who confess and accept the confessional basis of Article II of the Constitution of The Lutheran Church—Missouri Synod. The member congregations of The Lutheran Church—Missouri Synod shall be the voting members of this corporation. Congregations shall exercise their voting power through clergy and lay delegates representing the member congregations in such number as may be determined from time to time in accord with the Constitution and Bylaws of The Lutheran Church—Missouri Synod.

Article IV. Meetings

This corporation shall have general meetings, called conventions, at least once every three years, or as often as may be determined by resolution of the Synod in convention. Special meetings may be called in such manner as may be provided by the Constitution or Bylaws of The Lutheran Church—Missouri Synod. All officers and agencies of the Synod, defined in such

Constitution or Bylaws shall be responsible to the Synod convention, which is the ultimate authority of this corporation.

Article V. Officers

This corporation shall have a board of directors of such number and qualifications and who shall be elected in such manner and for such terms of office as shall be set forth in the Constitution or Bylaws of The Lutheran Church—Missouri Synod. In addition, this corporation shall have other officers having such qualifications and who shall be elected or appointed in such manner and for such terms of office as provided for in the Constitution or Bylaws of The Lutheran Church—Missouri Synod.

The management authority and duties of the Board of Directors of this corporation shall be limited to the extent such authority and duties are delegated by the Constitution and Bylaws of The Lutheran Church—Missouri Synod to other officers and agencies of the Synod. The management authority and duties of the Board of Directors and such other officers and agencies shall be defined in the Constitution and Bylaws, and each of them shall be responsible to The Lutheran Church—Missouri Synod for the proper and prudent fulfillment of the authority and duties so designated to them. In the case of any conflict or uncertainty in determining the authority and duties of the officers and agencies, the opinions of the Commission on Constitutional Matters of The Lutheran Church—Missouri Synod interpreting the Constitution and Bylaws of The Lutheran Church—Missouri Synod shall be binding, unless and until overruled by a convention of the Synod. In case of any conflict or uncertainty relative to the applicability of the laws of the State of Missouri, such issues shall be resolved in accord with the provisions in the Constitution and Bylaws of The Lutheran Church—Missouri Synod.

Article VI. Property

This corporation shall have power to acquire by gift, grant, demise, devise, bequest, purchase, or otherwise, property of every kind and description, real, personal, or mixed; to hold and use such property and deal with, or dispose of, any or all such property by sale, exchange, or gift, when necessary or expedient to carry out the objects and purposes of this corporation; to receive, maintain, and administer endowments, legacies, pension funds, retirement funds, and such other general or trust funds as may be necessary for the operation of this corporation or for the accomplishment of its purposes; provided that all such property shall be acquired, dealt with, or disposed of in a manner not in conflict with the laws of the State of Missouri or of the laws of any State in which said property is located.

Article VII. Constitution and Bylaws

This corporation shall have such constitution and bylaws as may be necessary to accomplish its purposes and shall have power to create such corporations, boards, offices, and other subordinate bodies as may be necessary to accomplish

its general and special objectives and in such bylaws assign responsibilities to those bodies.

Article VIII. Amendments

Amendments to these Articles of Incorporation may be made at any time at a general or special meeting of this corporation by the affirmative vote of a two-thirds majority of the delegates present and voting or by a simple majority of all delegates, whichever is less, provided such amendments are not inconsistent with the Constitution or Bylaws of The Lutheran Church—Missouri Synod or the Constitution and laws of the United States or the State of Missouri.

Action: Adopted (12)

(Introduced in Session 10, discussion followed in Session 12, when an amendment was introduced to replace the words “confess and accept” with “abide by” in Article III. The committee agreed instead to retain the wording “confess and accept” but restore the original following wording “the confessional basis of.” The committee also agreed to restore the words “clergy and lay” in the same Article III as a second friendly amendment. Res. 4-06 was adopted as changed [Yes: 767; No: 315].)

To Amend Bylaws re Convention Preparations

RESOLUTION 4-07

Overture L4-25 (TB, pp. 34–39)

WHEREAS, Changes in requirements for the preparation of pre-convention materials and changes in the conditions under which such materials are gathered have made existing bylaw deadlines difficult to meet; and

WHEREAS, Reduced mail service performance has resulted in delays in the delivery of convention materials; and

WHEREAS, Accommodating such reduced mail service performance has resulted in an increased cost of at least \$70,000 for the 2010 convention; and

WHEREAS, Timely receipt of pre-convention materials is essential for proper preparation for conventions of the Synod; and

WHEREAS, In the interest of transparency, widespread provision of information regarding convention business is desirable; and

WHEREAS, Existing bylaws predate the availability of electronic communication tools that allow for timely and economical distribution of materials; therefore be it

Resolved, That the bylaws governing the submission of convention business and the distribution of pre-convention publications be amended as follows:

PRESENT/PROPOSED WORDING

Reports and Overtures

3.1.6 The principal business of a convention of the Synod shall be the consideration of reports and overtures. Reports and overtures shall ~~must~~ be submitted in triplicate to the President of the Synod not later than 20 +8 weeks prior to the opening date of the convention.

(a) No report or overture received subsequent to that date shall be accepted for convention consideration unless a committee consisting of the President, the First Vice-President, and the Secretary adjudge it to be a matter of overriding importance and urgency which is not adequately covered by documents already before the convention.

(b) Overtures and recommendations involving capital outlay or current expenditures shall be accompanied, to the extent feasible, by cost projections and the basis thereof.

Reports

3.1.6.1 Reports to a convention of the Synod may be submitted only by the President, a vice-president, the Secretary, the Vice-President—Finance—Treasurer, the Board of Directors of the Synod, a board or commission of the Synod as listed in Bylaws 3.2.2, 3.2.2.1, 3.2.3, and 3.2.3.1, and other individuals or duly constituted groups who may be required or permitted to do so by the Bylaws, by action of a prior convention of the Synod, or by the President.

(a) Reports are statements of work performed or contemplated by those who are charged with conducting the business of the Synod between conventions, communications to a convention with respect to studies that may have been made for the Synod in order to further its work, or other types of communications to the Synod.

(b) A report shall not include an overture unless the report is submitted by someone authorized to submit overtures.

Overtures

3.1.6.2 Overtures to a convention of the Synod may be submitted only by a member congregation of the Synod, a convention or board of directors of a district, an official district conference of ordained and/or commissioned ministers, the faculty of an educational institution of the Synod, the Board of Directors of the Synod, a board or commission of the Synod listed in Bylaws 3.2.2, 3.2.2.1, 3.2.3, and 3.2.3.1, a committee established by a prior convention, or a forum of a circuit.

(a) Overtures are recommendations in the form of proposed resolutions requesting action on the part of the convention.

(b) Overtures with reference to a case in which a member has been suspended and which is at present in the process of dispute resolution, as well as overtures which, upon advice of legal counsel, may subject the Synod or the corporate officers of the Synod to civil action for libel or slander or which contain libel and slander, shall not be accepted for convention consideration.

(c) The President of the Synod shall determine if any overture contains information which is materially in error, or contains any apparent misrepresentation of truth or of character. He shall not approve inclusion of any such overture in the *Convention Workbook* and shall refer any such overture to the district president who has ecclesiastical supervision over the entity submitting the overture for action. If any published overture or resolution is found to be materially in error or contains a misrepresentation of truth or of character, it shall be withdrawn from convention consideration and referred by the President of the Synod to the appropriate district president for action.

Convention Committees

3.1.7 All reports and overtures accepted by the President in accordance with the foregoing paragraphs shall be referred

by him to convention floor committees appointed by him in the name of the convention.

(a) Appointments will be made from among the voting delegates (Bylaw 3.1.2ff), advisory delegates (Bylaw 3.1.3ff), and advisory representatives (Bylaw 3.1.4ff).

(b) Ordained ministers, commissioned ministers, and laypersons shall be represented on all committees.

(c) The President shall notify floor committee members of their appointment and of the time and place of their first meeting no later than 16 1/2 weeks before the start of the convention.

(d) The committee rosters shall be published in an official periodical at least 10 weeks before the convention.

(e) If the President deems it advisable, he may convene any floor committees prior to the opening of the convention.

(f) After due consideration of the matters referred to it, each floor committee will report its findings and recommendations to the convention.

(g) Each proposed resolution involving expenditures, prior to its consideration on the floor of the convention, shall be presented to the floor committee on financial matters, which in consultation with the accounting department shall attach to the recommended resolution accompanying information on estimated cost on an annual or project basis.

Pre-Convention Publications

3.1.8 A *Convention Workbook* containing a convention manual, reports and overtures, the names and mailing addresses of all voting delegates, and other information shall be published under the editorship of the Secretary subject to approval of the President.

(a) The President shall also decide which of the matters accepted for presentation to and consideration by the convention shall be published in the *Convention Workbook*.

(b) The content A copy of the *Convention Workbook* shall be posted on the Synod's Website sent not later than 12 1/2 weeks prior to the opening date of the convention, with printed copies mailed to each ordained and commissioned minister on the official rosters of the Synod; to each lay delegate and alternate, all officers of the Synod, and to each lay members of boards, and commissions, and councils of the Synod, and to all such lay teachers and lay ministers as are designated by their district presidents.

(c) Any member of the Synod (congregation, ordained minister, commissioned minister) and any lay delegate to the convention wishing to express comments on reports and overtures appearing in the *Convention Workbook* may submit them in triplicate at least nine seven weeks prior to the convention to the Secretary of the Synod, who shall transmit them to the appropriate convention floor committee for consideration.

3.1.8.1 The content of the first issue of *Today's Business* containing the proposed resolutions of the convention floor committees and other convention business shall be posted on the Synod's Website, with printed copies mailed sent to all registered delegates of the convention and all officers of the Synod and members of boards, commissions, and councils and to each congregation of the Synod.

(a) Responses to the proposed tentative resolutions contained in the first issue of *Today's Business* shall be submitted

to the chairman of the appropriate floor committee at least one week prior to the convention.

(b) All floor committees shall meet at the convention site ~~at a time~~ prior to the opening of the convention to review such responses and reconsider their proposed resolutions accordingly.

and be it further

Resolved, That the bylaws governing the work of the Committee for Convention Nominations be amended as follows:

Committee for Convention Nominations

3.12.3 The Committee for Convention Nominations is to be regarded as an *ad hoc* convention committee, to which limitations on holding multiple offices do not apply.

3.12.3.1 In preparation for a convention of the Synod, one-half of the districts shall elect through their regular election procedures at the district convention one member to the Committee for Convention Nominations and an alternate:

Atlantic	Nebraska
California-Nevada-Hawaii	North Wisconsin
Central Illinois	Northern Illinois
Florida-Georgia	Northwest
Indiana	Oklahoma
Iowa West	ELC
Minnesota South	South Dakota
Missouri	Southern
	Wyoming

3.12.3.2 In preparation for the following convention, the remaining districts shall elect in the same manner:

Eastern	New Jersey
English	North Dakota
Iowa East	Ohio
Kansas	Rocky Mountain
Michigan	South Wisconsin
Mid-South	Southeastern
Minnesota North	Pacific Southwest
Montana	Southern Illinois
New England	Texas

3.12.3.3 One-half of the electing districts shall be designated by the Secretary of the Synod to elect a professional church worker and the other half a layperson, with roles reversed every six years.

3.12.3.4 The Secretary of the Synod shall handle the preliminary work for the Committee ~~for~~ on Convention Nominations.

(a) He shall begin to solicit names of potential nominees from officers, boards, commissions, and agencies of the Synod and its districts at least 24 months prior to the convention.

(b) Approximately 24 months before a regular meeting of the Synod in convention, he shall solicit from the program boards and the synodwide corporate entity boards descriptions of criteria for qualified candidates to serve on those boards.

(c) With such criteria in view, the Secretary shall issue the first call for nominations through a publication of the Synod and on the Synod Website 18 months before the convention, soliciting names from program boards and synodwide corporate entity boards, as well as congregations, district presidents, district boards of directors, circuit counselors, and other likely sources.

(d) All incumbents eligible for reelection shall be considered for nominations.

(e) Qualifications of each nominee shall candidate suggested are to be submitted together with the names on forms made available on the Synod's Website.

(f) All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the Secretary of the Synod committee no later than nine months prior to the convention of the Synod.

(g) The Secretary shall present the names and information gathered to the Committee for Convention Nominations at its first meeting.

3.12.3.5 The first meeting of the Committee for Convention Nominations shall be at the call of the Secretary of the Synod at least six within nine months prior to the convention of the Synod.

(a) The Secretary shall not serve as a member of the committee, but he shall convene the initial meeting of the committee and be available, upon call, for consultation.

(b) The committee shall elect its own chairman, vice-chairman, and secretary and shall organize its work in whatever way it deems necessary.

(c) The committee shall inform itself as to the duties and requirements of each position to be filled and thereby be guided in its selection of nominees.

(d) In the case of the boards of regents of educational institutions of the Synod, the committee shall consult with the Board for Pastoral Education and Board for University Education and receive their nominations for the various boards of regents for the committee's consideration.

3.12.3.6 The Committee for on Convention Nominations shall nominate candidates for all elective offices, boards, and commissions except President, vice-presidents, and Vice-President-Finance—Treasurer.

(a) At least two candidates shall be nominated for each position.

(b) At least five months prior to the convention, the The committee shall determine its complete list of candidates and alternates, obtain the consent of the persons it proposes to nominate, and transmit its final report at least five months prior to the convention to the Secretary of the Synod who shall post the list on the Synod's Website and in ample time to provide for its publication in a pre-convention issue of an official periodical of the Synod and also in the Convention Workbook.

(c) The committee's report shall list the qualifications of various positions used in the solicitation of candidates and contain pertinent information concerning each candidate, such as occupation or profession, district affiliation, residence, specific experience, number of years as a member of an LCMS congregation, present position, offices previously held in a congregation, district or the Synod, and qualifications for the office in question, and, if the candidate so desires, also a brief personal statement.

3.12.3.7 The chairman of the Committee for Convention Nominations shall submit the committee's report in person to the convention at one of its earliest sessions.

(a) The convention may amend the slate by nominations from the floor.

(b) Floor nominations shall be brought individually before the convention for approval before being added to the ballot. No floor nominations shall be accepted which would preclude, by virtue of election limitations of such office, election of any pending nominee already on the slate of candidates received from the Committee for Convention Nominations without disclosing such potential effect immediately to the convention.

(c) Such floor nominations may only be made from the list of names which have previously been offered to the Committee for Convention Nominations prior to the final deadline for the submission of nominations established and published by the committee, unless the convention shall otherwise order by a simple majority vote.

(d) If the convention approves the receipt of such additional nominations, any delegate making such a nomination shall have secured prior written consent of the candidate being nominated and shall immediately submit it to the chairman of the Committee for Convention Nominations along with required pertinent information concerning the nominee as detailed in Bylaw 3.12.3.6 (c).

(e) The Whenever possible, the chairman of the Committee for Convention Nominations shall have on hand at the convention a reserve list of nominees, approved by the committee, for use if required.

(f) Whenever possible, the Committee for Convention Nominations should be informed in advance if any new board or commission is likely to be established at a convention of the Synod, so that it may have a slate of candidates in readiness.

3.12.3.8 The Committee for Convention Nominations, in consultation with officials of the Synod, shall maintain a description of the desirable expertise required for each elected position board and shall transmit this information together with suggestions for improvement of procedures to the next committee through the Secretary of the Synod.

and be it finally

Resolved, That the bylaws governing the nominations and elections of the President and vice-presidents be amended as follows:

President and Vice-Presidents

3.12.1 Nominations for the offices of President, First Vice-President, and other vice-presidents in line of succession shall be made by the member congregations of the Synod.

(a) Each member congregation shall be entitled to nominate from the clergy roster of the Synod two ordained ministers as candidates for President and two ordained ministers as candidates for First Vice-President, and four ordained ministers as candidates for other vice-presidents in line of succession.

(b) The Secretary of the Synod shall provide a secure and verifiable method that will offer opportunity to every mail to each congregation of the Synod to submit nominations ballots for nominating these candidates.

(c) The Each nominating process ballot shall be completed signed by the president and secretary of the member congregations not later than five four months prior to the opening date of the convention.

(d) The Secretary of the Synod, with the approval of the Board of Directors of The Lutheran Church—Missouri Synod, may engage an external auditing firm to tabulate the nominations and shall report to the convention by means of the *Conven-*

tion Workbook the names and tallies of all ordained ministers who have received nominating votes for the offices of President, First Vice-President, and other vice-presidents in line of succession.

(e) Groups and individuals within and without the Synod are urged to refrain from circularizing the Synod or areas thereof relative to favoritism in nominations for President, First Vice-President, and other vice-presidents in line of succession.

3.12.1.1 Candidates for the offices of President and First Vice-President shall be in each instance the three five ordained ministers receiving the highest number of votes in the nominating ballots of the congregations, and the candidates for the offices of vice-presidents two through five shall be the ten twenty ordained ministers receiving the highest number of votes in nominating ballots of the congregations for other vice-presidents in line of succession.

(a) The Secretary of the Synod shall notify each candidate and shall secure his approval in writing for inclusion of his name on the convention ballot. Each candidate shall reply within 10 days as to his willingness to serve if elected.

(b) In the event of the death, declination, or unavailability of any candidate, the nominee having the next highest number of votes shall become a candidate.

(c) In the event of a tie for the final candidate position, all names involved in the tie shall be listed as candidates.

3.12.1.2 The Secretary of the Synod shall post on the Synod's Website and publish in the Convention Workbook brief biographies of the three five candidates for President, the three five candidates for First Vice-President, and the ten twenty candidates for vice-presidents two through five. This report shall contain such pertinent information as age, residence, number of years in the Synod, present position, offices previously held in a district or the Synod, year of ordination, former pastorates, involvement in community, government, or interchurch affairs, and any other specific experience and qualification for the office, and if the candidate so desires, also Opportunity to provide a brief personal statement shall be offered to each candidate for publication in an official periodical, this statement also to be posted on the Synod's Website.

3.12.1.3 The convention shall have the right to alter each slate at the proper time by amendment.

(a) The amendment procedure shall include merely a motion, a second, and a vote on the amendment, deliberately excluding verbal characterizations and discussion of the motion (except for the chair to ascertain that the requirements have been met as to eligibility, consent, and the filing of the biographical form).

(b) Delegates making nominations from the floor shall have secured prior written consent of the candidates they wish to nominate.

(c) Such delegates shall immediately submit to the Secretary of the Synod this document and written pertinent information concerning their nominee(s) as detailed in Bylaw 3.12.1.2.

(d) After all such amendments have been voted on, the convention shall ratify the slate of candidates prior to each election.

3.12.1.4 Each voting delegate shall be entitled to vote for one of the candidates for President. The candidate receiving a majority of the votes cast shall be declared elected.

(a) If no candidate receives a majority of the votes cast, the two four candidates receiving the highest number of votes shall be retained on the ballot, and another vote shall be taken.

(b) Thereafter the The candidate receiving a majority the smallest number of the votes cast shall be declared elected eliminated on each subsequent ballot until one candidate receives a majority of the votes cast.

3.12.1.5 After the results of the election of the President have been announced, the convention shall then elect the First Vice-President according to the procedures outlined for the election of President in Bylaws 3.12.1.3 and 3.12.1.4.

3.12.1.6 After the results of the election of the First Vice-President have been announced, the convention shall then elect vice-presidents two through five as outlined in Bylaw 3.12.1.3. The rank of vice-presidents shall be determined by the order of their election or, if more than one is elected in the same voting, by the number of votes received by each.

(a) Should one or more of the candidates be elected to the office of President or First Vice-President, their names shall be removed from the ballot without requiring the addition of other names to the ballot.

(b) In the election, each voting delegate shall be entitled to vote for as many candidates as there are offices to be filled. A candidate whose total vote equals or exceeds a majority of the number of delegates voting shall be declared elected.

(c) If more candidates receive a majority than there are offices to be filled, those receiving the greatest number of votes shall be declared elected.

(d) If not all offices are filled in such voting, the candidate or candidates receiving the least number of votes shall be eliminated so that two candidates remain for each office to be filled and another vote shall then be taken.

(e) This procedure shall be followed until all the offices have been filled.

Action: Adopted (10)

(During discussion, an amendment was introduced to delete the proposed change to Bylaw 3.12.3.6 (a), a change accepted by the committee as a friendly amendment. A motion to refer the resolution back to the floor committee due to its size and number of changes was introduced and discussed, but the motion failed [Yes: 287; No: 816]. After further discussion, Res. 4-07 was adopted as changed [Yes: 930; No: 182].)

To Improve Procedure for Establishing Synod Convention Times and Locations

RESOLUTION 4-08

Overture L4-26 (TB, pp. 39-40)

WHEREAS, For practical reasons, the date and location of a convention site must be determined and contracted several years in advance of a Synod convention and prior to the most previous convention; and

WHEREAS, Current bylaws regarding convention date and location do not allow for efficiency and expediency in this regard; and

WHEREAS, The Board of Directors is responsible for the financial affairs of the Synod, including approving the budget for the Synod convention; and

WHEREAS, The President of the Synod, in consultation with the convention manager, has traditionally been establishing the date of the convention based on convention venue availability, as is currently allowed in the existing bylaws of the Synod; and

WHEREAS, Improvement in the procedure for establishing the date and location of the convention would enable the Synod to capitalize on opportunities in regard to cost-effective planning and booking of convention facilities; and

WHEREAS, The convention cycle of the Synod requires a plan and flexibility for booking and arranging convention facilities, including lodging and meeting space, which cannot realistically be determined by a convention; therefore be it

Resolved, That when possible, Sundays be avoided for conventions; and be it further

Resolved, That the President of the Synod, in consultation with the convention manager, establish the dates of Synod conventions; and be it further

Resolved, That the Board of Directors of the Synod, in consultation with the convention manager, establish the sites of Synod conventions; and be it finally

Resolved, That Bylaw 3.1.9 (j) be revised to incorporate these procedural changes, as follows:

PRESENT/PROPOSED WORDING

3.1.9 The President shall be responsible for the overall organization and operations of the conventions of the Synod....

(j) Before adjournment the convention shall decide upon the time of the next convention. The date and site of Synod conventions shall be established in the following manner.

(1) If the convention fails to do so, the President, in consultation with the convention manager, shall decide upon the dates of Synod conventions, shall do so. In case of necessity, he may change the appointed time.

(2) The Board of Directors of the Synod, in consultation with the convention manager, shall establish the sites of Synod conventions, giving preference to St. Louis when logistically and economically feasible. Conventions shall be conducted in the St. Louis area, with the understanding that consideration may be given by a previous convention to other areas upon special request.

(3) A district may submit Prior to submitting an invitation to host the convention. In such case, a host group shall determine the minimum requirements from the convention manager, agree to provide any needed local support, and then shall submit a proposal to the Board of Directors of the Synod for evaluation and consideration, and recommendation to a convention.

(4) The President may also submit propose a site to the Board of Directors of the Synod. Prior to submission, the district president for the area in which the site is located shall be made aware of the submission proposal and agree to provide any needed local support.

Action: Adopted (10)

(During discussion, an amendment to add a new first resolve "That when possible, Sundays be avoided for conventions; and be it further" was accepted by the committee as a friendly amendment. Res. 4-08 was adopted as changed [Yes: 1,020; No: 83].)

To Amend Bylaw 3.1.7 re Convention Committees

RESOLUTION 4-09

Overture 4-18-20 (CW, p. 186)

WHEREAS, Bylaw 3.1.7 of the Constitution of the Synod gives responsibility for appointing floor committees to the President of the Synod; and

WHEREAS, The decisions of the various floor committees influence the business conducted at a Synod convention; and

WHEREAS, The appointment of faithful and capable floor committee members is especially important; and

WHEREAS, It is helpful to the President to gather pertinent information about the delegates; therefore be it

Resolved, That Bylaw 3.1.7 be amended as follows:

PRESENT/PROPOSED WORDING

3.1.7 All reports and overtures accepted by the President in accordance with the foregoing paragraphs shall be referred by him to convention committees appointed by him in the name of the convention. Such floor committees shall be appointed by the President in consultation with the Council of Presidents and the Praesidium.

Action: Adopted (8)

(A friendly amendment to the bylaw change adding "floor" before "committees" was agreed to by the committee before Res. 4-09 was adopted [Yes: 1,073; No: 49].)

To Return LCEF Bylaw 3.6.4.4 to Pre-2004 Wording

RESOLUTION 4-10

Overture 4-12 (CW, p. 184)

Rationale

The Board for Church Extension, comprised of the members of the Board of Directors of the Lutheran Church Extension Fund—Missouri Synod, exists to provide assistance to the seven districts that continue to operate their own church extension funds. Prior to the revision of the *Handbook* of the Synod by the 2004 convention, the duties of the Board for Church Extension were delineated by Bylaws 3.509 and 3.511. Following the revision, they are now delineated in Bylaw 3.6.4.4 (2007 *Handbook*, pp. 116–17).

After discussion with the seven church extension funds that still operate independently, the Board for Church Extension and the seven district fund boards have noted that, contrary to the intention by the 2004 convention not to make substantial change during the *Handbook* revision process, a substantial change was made. The revised version of the *Handbook* places responsibility for compliance with Lutheran Church Extension Fund—Missouri Synod policies on the national Board for

Church Extension rather than the district church extension fund boards and committees.

The Board for Church Extension and the seven district church extension fund entities therefore have requested that current wording be replaced with the pre-2004 wording to restore the pre-2004 intent of the bylaws in question, as follows.

Therefore be it

Resolved, That 2007 Bylaw 3.6.4.4 (d) describing one of the responsibilities of the Board for Church Extension be deleted as follows:

PRESENT/PROPOSED WORDING

~~“(d) The board shall ensure that district church extension boards or committees administer the districts’ church extension programs in conformity with policies established by the Synod’s Board for Church Extension and in accordance with district regulations”~~,

and be it further

Resolved, That the language of pre-2004 Bylaw 3.511 be inserted immediately following 2007 Bylaw 3.6.4.4 as a new Bylaw 3.6.4.5 as follows:

PRESENT/PROPOSED WORDING

3.6.4.5 District church extension boards or committees shall administer the district’s church extension programs in conformity with policies established by the Synod’s Board for Church Extension and in accordance with district regulations.

and be it finally

Resolved, That the remaining paragraphs of Bylaw 3.6.4.4 and the bylaws following new Bylaw 3.6.4.5 be re-lettered and re-numbered as appropriate.

Action: Adopted (8)

(After brief discussion, Res. 4-10 was adopted as presented [Yes: 1,065; No: 19].)

To Provide Definition for Term “Operating Board”

RESOLUTION 4-11

Overture 4-14 (CW, p. 184)

Preamble

In a March 28, 2008 memorandum, the Commission on Structure requested an opinion from the Commission on Constitutional Matters (CCM) on the use and application of the term “operating board” in paragraph (c) of Bylaw 6.2.1. After study of the use of the term in earlier handbooks of the Synod (1995–present) the CCM concluded in its Opinion 08-2515:

The term “operating board” is to be understood to apply to the Board of Directors and the boards of the synodwide corporate entities (including Concordia Plans Services) and to the program boards.

In keeping with the response of the CCM and in order to provide an official definition for the Synod’s current and future use, the Commission on Structure advocates the inclusion of

the following definition as a new paragraph (m) under Bylaw 1.2.1.

Therefore be it

Resolved, That a new paragraph (m) be added to current Bylaw 1.2.1 to provide a definition for the term “operating board,” as follows:

PRESENT/PROPOSED WORDING

1.2.1 The following definitions apply to the entire Bylaws of The Lutheran Church—Missouri Synod: ...

(m) **Operating Board:** The Board of Directors and mission boards of the Synod, the Board of Directors of Concordia Plan Services, and the governing boards of the synodwide corporate entities.

and be it further

Resolved, That current paragraphs (m) through (w) of Bylaw 1.2.1 be re-lettered accordingly.

Action: Adopted (8)

(Res. 4-11 was adopted [Yes: 1,073; No: 20] after the committee replaced the word “program” in the proposed bylaw paragraph with the word “mission.”)

To Change Auxiliary Terminology

RESOLUTION 4-13

Overture 4-17 (CW, p. 185)

Rationale

The International Lutheran Laymen’s League (ILLL), in considering changes to its governance and structure, is giving consideration to changing the title of its chief elected officer. Currently that officer is titled “president” in the Bylaws of the Synod (Bylaw 6.1.3 [a] and [b]). After consulting with the Lutheran Women’s Missionary League, the ILLL has requested that the bylaw paragraphs in question be amended to provide more flexibility to the auxiliaries in referring to their chief elected officers.

Therefore be it

Resolved, That the word “president” in paragraphs (a) and (b) of Bylaw 6.1.3 be replaced with the words “chief elected officer,” to read as follows:

PRESENT/PROPOSED WORDING

6.1.3 An auxiliary assumes the following responsibilities:

(a) It reports annually, through its president chief elected officer, to the President of the Synod and, upon his request, to conventions of the Synod.

(b) It provides the Synod, through its president chief elected officer, with an annual program report for sharing with appropriate boards.

Action: Adopted (8)

(Res. 4-13 was adopted as presented without debate [Yes: 1,007; No: 48].)

To Amend Bylaw 1.5.3 re Agency Meetings**RESOLUTION 4-14****Overture 4-13 (CW, p. 184)**

WHEREAS, Bylaw 1.5.3 requires every agency of the Synod to meet but does not specify the manner of meeting; and

WHEREAS, Some bylaws require face-to-face meetings in certain situations, others imply face-to-face meetings, and still others are silent as to the manner of meetings; and

WHEREAS, At times a mission can be achieved effectively, efficiently, and economically without a face-to-face meeting; and

WHEREAS, Agencies should have the freedom to meet in a manner that best balances several goals; therefore be it

Resolved, That current Bylaw 1.5.3 be amended to read as follows:

PRESENT/PROPOSED WORDING

1.5.3 Every agency of the Synod shall meet at least quarterly unless otherwise stipulated in the Bylaws. Exceptions require the approval at least annually of the President of the Synod. All agencies shall announce their upcoming meetings. Unless otherwise specified in the Bylaws, each agency is free to select a manner of meeting, consistent with Board of Directors policy, that best enhances its ability to accomplish its mission, taking into consideration fostering the open exchange of ideas, availability of technology to all members, stewardship of resources, perception of fairness, controversial nature of agenda items, and whether secret ballots might be used.

Action: Adopted (8)

(Res. 4-14 was adopted as presented without discussion [Yes: 1,089; No: 19].)

To Address Student Indebtedness**RESOLUTION 4-17****Overtures 4-05 (CW, p. 180)**

WHEREAS, The LCMS colleges, universities, and seminaries have taken significant and responsible steps to reduce operating costs to maintain fiscal viability; and

WHEREAS, 74 percent (the average between the two seminaries) of the pastoral ministry students who graduated from the LCMS seminaries in May 2009 and 75 percent of the Concordia University System students who graduated in May 2009 did so with educational debt; and

WHEREAS, Carrying large amounts of educational debt while receiving a modest salary results in stress for the church worker, which negatively impacts his/her family, health, and service; therefore be it

Resolved, That individuals, groups, and congregations in the LCMS be encouraged to increase their support for our Synod's colleges, universities, and seminaries with prayers, referrals of prospective students, and financial gifts; and be it further

Resolved, That Concordia University System schools and the seminaries require all students enrolled in church work programs to receive instruction in biblical stewardship beginning in the first year, designed to increase their ability to manage their personal finances wisely.

Action: Adopted (8)

(During discussion which began in Session 5, a proposed amendment to the final resolve to insert "beginning in the first year" after "stewardship" was accepted as a friendly amendment by the floor committee. When discussion resumed during Session 8, Res. 4-17 was adopted as changed [Yes: 1,007; No: 80].)

5. Seminary and University Education

To Recruit and Retain Full-Time Church Workers

RESOLUTION 5-01A

Overtures 5-17, 5-19 (CW, pp. 194, 195)

WHEREAS, When our Lord said, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field” (Matt. 9:37–38), He indicated that His disciples were, and are now, to be active in supporting the recruitment and preparation of pastors and other full-time church workers; and

WHEREAS, One of the objectives of the LCMS is to “Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth” (Constitution, Art. III 3); and

WHEREAS, Three subsequent objectives of the Synod (Constitution, Art. III 8–10) are:

8. Provide evangelical supervision, counsel, and care for pastors, teachers, and other professional church workers of the Synod in the performance of their official duties;
9. Provide protection for congregations, pastors, teachers, and other church workers in the performance of their official duties and the maintenance of their rights;
10. Aid in providing for the welfare of pastors, teachers, and other church workers, and their families in the event of illness, disability, retirement, special need, or death.

and

WHEREAS, The Concordia University System schools; Concordia Seminary, St. Louis; and Concordia Theological Seminary, Fort Wayne have programs that provide guidance and programs for church worker preparation and scholarships for church work students in the Synod; and

WHEREAS, The “What a Way” initiative of the Synod provides a positive and joyful approach both to rebuild active recruitment and retention of church workers as an integrated part of the LCMS culture and lifestyle at the local congregation level and to assist local congregations by providing and developing resources to facilitate deliberate activity, dialogue, and support of church workers (explore vocational guidance and resources at www.WhataWay.org); therefore be it

Resolved, That the LCMS in convention thank the Lord of the Church for having answered the prayers of His people, and petition Him to continue to bestow the gifts of full-time church workers on His Church; and be it further

Resolved, That each congregation and district in general and each pastor and church worker in particular seek to identify, to encourage, and to recruit people within the church to be full-time workers in the Lord’s harvest field; and be it further

Resolved, That congregations, districts, and individuals be encouraged to call, support, and provide adequately for pastors, teachers, and other church workers—and their families; and be it further



Committee 5 Chairman Kurt Schultz

Resolved, That congregations, districts, and individuals be urged to increase support for church work students by sending offerings to college, university, and seminary endowments that support the training and education of church workers and by participating in the *For the Sake of the Church* and Joint Seminary Fund efforts and in the adopt-a-student programs through our Synod’s schools; and be it finally

Resolved, That the LCMS in convention affirm, encourage, and support the “What a Way” initiative to foster active recruitment and retention of church workers.

Action: Adopted (7)

(Res. 5-01A was adopted as presented, after brief discussion [Yes: 990; No: 24].)

To Celebrate and Support *For the Sake of the Church*

RESOLUTION 5-02A

Overture 5-18 (CW, pp. 194-95)

WHEREAS, The “Objectives” article of the LCMS Constitution includes these: “Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth” (Art. III 3) and “Aid congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education such as elementary and secondary schools and to support synodical colleges, universities, and seminaries” (Art. III 5); and

WHEREAS, The Synod is in need of well-educated pastors, teachers, other professional church workers, and laypersons to serve the church and community; and

WHEREAS, The Concordia colleges and universities are committed to providing a quality Lutheran Christian education as they prepare leaders for our congregations, schools, communities, and the world; and

WHEREAS, Significant endowments are needed to maintain the fiscal strength of the Concordia colleges and universities and to provide income to reduce the educational costs of Lutheran students; and

WHEREAS, The objectives of the *For the Sake of the Church* initiative include increasing the number of Lutheran students at our Concordias and developing endowments of \$400 million for the support of student scholarships at our colleges and universities; and

WHEREAS, Many Lutheran students attending a Concordia college or university are in need of financial assistance to reduce the cost of their education; and

WHEREAS, The Lord of the Church has blessed the *For the Sake of the Church* initiative through the generous response of His people; and

WHEREAS, The *For the Sake of the Church* initiative has helped to increase the number of Lutheran students at our Concordias and has provided over \$200 million in endowment gifts, pledges, and intended deferred gifts over the past ten years; therefore be it

Resolved, That the Synod give special thanks to the Lord of the Church for blessing these efforts to recruit Lutheran students for service to the church and society and for the stewardship gifts of His people to assist Lutheran students financially; and be it further

Resolved, That the Synod encourage congregations and church leaders to assist in the recruitment of students to prepare themselves in a Lutheran Christian environment for a lifetime of service; and be it finally

Resolved, That the Synod celebrate the efforts of the *For the Sake of the Church* initiative, offering special encouragement to congregations and individuals to continue their support of this ministry program.

Action: Adopted (7)

(Res. 5-02A was adopted as presented after brief discussion [Yes: 1,021; No: 33].)

To Address Lay Deacons

RESOLUTION 5-03A

Overtures 5-01-15, 5-37, L5-38 (CW, pp. 189-194; TB, pp. 25-26, 42-46)

WHEREAS, 2007 Res. 5-02 ("To Address Lay Deacons") stipulated that "the Board for Pastoral Education and the Council of Presidents be requested to study the situations currently served by licensed lay deacons to determine whether there continues to be a genuine need for this program within the Synod and to present a report with recommendations to the 2010 convention of the Synod"; and

WHEREAS, The Board for Pastoral Education (BPE) and Council of Presidents (COP) fulfilled this resolution through the formation and operation of a Res. 5-02 Task Force; and

WHEREAS, The "Report of the Res. 5-02 Task Force" (TFR) recommends that district deacon instructional programs be retained (2010 *Convention Workbook*, pp. 98-102); and

WHEREAS, The TFR contains eight descriptions of service offered by lay deacons and suggests that any man preaching and administering the sacraments be "called and ordained"; and

WHEREAS, The TFR provides a plan through which deacons may preach and administer the sacraments in certain cases, while engendering trust across district lines; and

WHEREAS, The TFR provides a reasonable way through which deacons who are preaching and administering the sacraments might be examined, called, and ordained within three years of beginning their service; therefore be it

Resolved, That district deacon instructional programs be retained in the LCMS; and be it further

Resolved, That implementation of the following recommendations commences immediately after the close of the next LCMS convention (recognizing the limited track record of the SMP program, providing time for additional assessment and refinement of the program and providing a buffer of time so that district presidents can work evangelically and intentionally with situations where preaching and/or administration of the sacraments is/are being done by a licensed deacon):

- (1) District deacon programs should be retained for:
 - (a) Equipping laity who wish to grow and be enriched for Christian life and service;
 - (b) Preparation for men to demonstrate entry-level competence prior to SMP enrollment;
 - (c) Forming individuals to serve in ways that do not involve preaching and/or the administration of the sacraments; and
 - (d) Preparation of men for preaching and/or the administration of the sacraments in cases deemed to be appropriate by the COP.
- (2) Apart from those cases deemed to be appropriate, district presidents should encourage men who are preparing to preach and/or administer the sacraments to enroll in one of the pastoral formation programs offered by the LCMS seminaries.
- (3) In cases where a district president concludes that enrolling in a pastoral formation program offered by the LCMS seminaries is not a feasible means to form a candidate for preaching and/or the administration of the sacraments:
 - (a) The district president will request confirmation of this assessment by the COP to authorize a graduate of a district program to preach and/or administer the sacraments as a deacon.
 - (b) Within three years, a deacon preaching and/or administering the sacraments shall apply

for certification through the Synod's colloquy process. Following successful completion, he shall be certified as eligible to receive a call to serve as an assisting pastor (see following resolve) and be ordained as such.

- (4) Those deacons already preaching and/or administering the sacraments shall be "examined" by the Synod's Colloquy Committee for the Pastoral Ministry (expanded to include district representatives for these interviews only, and done regionally, if needed) and, upon successful completion of the examination, be certified as eligible to receive a call to serve as an assisting pastor and be ordained as such.
- (5) Eligibility to continue preaching and/or administering the sacraments is contingent upon successful completion of this process.

and be it further

Resolved, That an *assisting pastor* shall be subject to the same limitations of authority and autonomy as are specific ministry pastors (SMPs), including supervision by a general pastor, but an *assisting pastor* will not ordinarily be eligible for a call to a different ministry site. Requests to consider exceptional cases (allowing an *assisting pastor* to serve in a different location) would be considered by the COP. The district president may submit individual, exceptional cases for consideration and confirmation by the COP; and be it further

Resolved, That the SMP Committee, augmented by deacons and/or district staff closely associated with district deacon programs, endeavor to design ways through which the SMP program might be adapted to be more accessible, particularly in cases involving men who are serving small groups of Lutherans in remote geographic areas (particularly regarding cost and scheduling flexibility); and be it finally

Resolved, That the Commission on Structure formulate the necessary changes to the LCMS Bylaws and present them to the delegates at the next LCMS convention so that the recommendations above will be ready for implementation immediately following the conclusion of that LCMS convention.

Action: Referred back to committee (7) and not brought back for action

(During discussion, an amendment proposed deleting "assisting pastor" in all occurrences, to be replaced with "ordained deacon." An amendment to the amendment was offered to replace "ordained deacon" with "pastoral assistant." The motion to amend the amendment failed [Yes: 530; No: 533], after which the motion to amend also failed [Yes: 326; No: 785]. As discussion continued, a proposal to replace "authorize" with "nominate" in (3) (a) of the second resolve; to replace "deacon" with "specific ministry pastor" in the same paragraph; to replace "Within three years a deacon preaching and/or administering the sacraments" with "The graduate" in (3) (b) of the second resolve; to replace "assisting pastor" with "specific ministry pastor" in the same paragraph and all other occurrences; and to delete all of the third resolve paragraph was ruled a substitute motion which the assembly voted not to consider

[Yes: 240; No: 858]. The assembly voted to refer the resolution back to the committee [Yes: 579; No: 521].)

To Increase Impact of Vicarage Program

RESOLUTION 5-04

Overture 5-20 (CW, p. 195)

WHEREAS, The vicarage year of seminary formation is intended to provide a comprehensive opportunity for the student to learn to apply theology in a practical and specific context; and

WHEREAS, There are congregations whose context and location would provide for a rich and meaningful vicarage experience, but they may not be able to afford the cost of supporting a vicar; and

WHEREAS, It would be of great benefit to the seminaries, seminarians, and the Synod to have excellent locations for all vicars to increase the overall impact of this important year; therefore be it

Resolved, That the seminaries work collaboratively with the Council of Presidents to identify the most suitable locations and pastoral supervisors for vicars; and be it further

Resolved, That the president of each district in which such vicarage locations are identified ascertain the willingness and the financial capacity to support a vicar in such congregations; and be it finally

Resolved, That the Board for Pastoral Education report to the next Synod convention its proposed plan for a Synod-wide funding model to make such vicarages possible.

Action: Adopted (10)

(Discussion begun in Session 7 was continued in Session 10. A proposed amendment to add "and pastoral supervisors" after "locations" in the first resolve was accepted by the committee as a friendly amendment. Res. 5-04 was adopted as changed [Yes: 885; No: 182].)

To Support Pastoral Formation

RESOLUTION 5-05A

Reports 5-03, 4-04-01, 5-01, 1-8-01 (CW, pp. 92, 75, 83, 48); Overtures 2-06, 5-21, 8-79, L1-13, (CW, pp. 154–155, 195–196; 247–248; TB, p. 29)

WHEREAS, The church both needs and desires a unified vision for pastoral formation and education that encompasses the aspects of pre-seminary education, seminary education, and post-seminary continuing education for pastors; and

WHEREAS, The LCMS "Themes for Pastoral Education" (developed by the Board for Pastoral Education) provide a planning and guiding focus for the recruitment and preparation of pastors for the LCMS; and

WHEREAS, The church regularly identifies areas of necessary growth in pastoral formation (pre-seminary, seminary, post-seminary) such as biblical languages, mission training, leadership development, disability awareness, relationship and equipping skills, etc. (CMGS Report, Progress Report of the

Task Force on Synodical Harmony, BPE Report, BRTFSSG Report); therefore be it

Resolved, That the Synod in convention affirm the following LCMS “Themes for Pastoral Education”:

- Academic Readiness

The church needs pastors who are grounded in the Holy Scriptures, rooted in the Lutheran Confessions, formed by the history of the church, and able to apply the Word of God to the lives of people for their salvation and for his own, to the glory of God.

- Pastoral Practice

The church needs pastors who are competent leaders in pastoral ministry.

- Spiritual Formation

The church seeks men whose faith in Jesus Christ is nourished regularly by the Word and sacraments in public worship and by a disciplined devotional life.

- Mission Outreach

The church needs pastors who are prepared to proclaim the Good News of Jesus Christ.

- Understanding Church within Culture and Context

The church looks to its pastors to know the Holy Scriptures well, to be confidently Lutheran, and to apply the Word of God to contemporary contexts and culture.

- Community of Faith

The church wants pastoral education undertaken in an environment of prayer and care, with worship at the center, and with the proper integration of biblical theology and pastoral practice.

- Service of the Baptized

The church wants pastors who are prepared to motivate and stimulate, prepare and engage the baptized in their lives of service and vocation.

- Church Administration

The church needs pastors to lead and manage the congregation to accomplish its mission and purpose.

- Faithful Faculty with Pastoral Experience

The church needs faculty who are committed to the mission of the church, maintain academic excellence, testify to their faith, relate theology to pastoral practice, make alive the Lutheran heritage, and show appreciation for the practice of pastoral ministry.

- Scholarship for the Church and to the World

The church needs pastors, congregations, universities/colleges, and seminaries to transmit Lutheran theology to the next generations.

- Flexibility in Approach and Delivery of Pastoral Education

The church needs pastoral education brought to candidates as diverse as its membership and mission—young and old, single and married, no debt and heavy debt, no college and advanced degrees, novice Christians and Lutherans their entire life, confined to one place and

highly mobile, dominant culture and ethnic community, rich and poor.

- International/Global Component

The church needs to recognize that pastoral education is an international endeavor.

and be it further

Resolved, That the 2010 LCMS convention direct the Council of Presidents and the administration and faculties of the Synod’s seminaries and universities to continue to study how best to certify clergy and hold them accountable for continuing education; and be it finally

Resolved, That their recommendations be presented at the next Synod convention.

Action: Adopted (13)

(During discussion, an amendment was proposed to replace “and manage the congregation to accomplish its mission and purpose” in the eighth bullet of the first resolve with “their congregations through catechesis, teaching Holy Scripture and the liturgy and the Confessions with humble service through word and sacrament.” The chair ruled that the words in question are a quotation which the assembly has no right to change and that the proposed amendment was therefore not in order. When the use of the word “novice” in the second-last bullet of the first resolve was questioned in light of 1 Tim. 3:6, it was explained that the resolution and its quoted “Themes for Pastoral Education” intend to speak primarily to the recruitment of candidates. As discussion continued, a proposed amendment to add “and universities” after “seminaries” in the second resolve was accepted by the committee as a friendly amendment. After debate was ended, Res. 5-05A was adopted as changed [Yes: 552; No: 306].)

To Revise Bylaw 3.8.3.7.2 re Election Process for College and University Presidents

RESOLUTION 5-06A

Overture 5-30-31 (CW, pp. 203-204)

Rationale

The Bylaws assign supervision of an institution’s president to the board of regents. The regents are responsible for establishing the institution’s priorities, setting its policies, and holding the president accountable for meeting the institution’s objectives. The current bylaws prescribe a presidential election process that is dominated by a search committee structure that is predominantly faculty members, and do not give the board of regents an appropriate level of leadership in the selection process. Therefore, the following revisions make the board of regents responsible for leading the presidential election process.

The current bylaws also prescribe in great detail how the selection process is to be conducted. Such details are more appropriately established by the board of regents rather than at the Synod level. The proposed changes simplify the process prescribed by the Synod while maintaining a legitimate level of participation by the Synod.

The proposed process is consistent with the process currently utilized for the selection of Synod executives.

Therefore be it

Resolved, That Bylaw 3.8.3.7.2 be amended by replacing all current bylaw wording with the following:

PRESENT/PROPOSED WORDING

3.8.3.7.2 The following process shall govern the selection of a college/university president.

(a) When a vacancy or an impending vacancy in the office of president is known, the board of regents shall inform the campus constituencies, the Board for University Education, the President of the Synod, an official periodical of the Synod, and other parties as appropriate.

(1) The board of regents shall request that the Board for University Education authorize the institution to publish a request for nominations for the position of president.

(2) The board of regents shall request that the Board for University Education schedule a transition review of the campus. The review is to provide a report on the state of the campus for use by the search committee, the board of regents, and the candidates.

(b) The board of regents shall oversee the process of defining the institution's needs, describing the desired characteristics of the new president, and issuing a request for nominations.

(1) A search committee shall be formed that represents the board of regents, the faculty, and the staff.

(2) The search committee shall prepare a description of the needs of the institution based on listening forums, the findings of the Board for University Education's transition review, and other relevant information.

(3) The search committee shall develop written criteria that will be utilized by the committee to screen the candidates and will be utilized by the board of regents to guide the presidential election.

(4) A person designated by the board of regents shall act as its agent to issue a request for the nomination of candidates for the presidency of the institution. The request for nominations shall be submitted to the parties who are authorized to nominate. Candidates may be nominated by congregations of the Synod, the Board for University Education, the board of regents, and the faculty of the institution. The request for nominations shall state when the nominating period closes.

(5) After the nomination period has closed, the agent of the board of regents shall distribute an announcement to the congregations of the Synod that lists the names of nominees who have consented to nomination. The announcement shall contain contact information to submit correspondence regarding the nominees, and provide a reasonable deadline for receiving correspondence. The board of regents shall establish a procedure for processing correspondence regarding nominees.

(c) The board of regents shall utilize the work of the search committee to establish a short list of candidates.

(1) The search committee will provide a report to the board of regents regarding the qualifications of the candidates with its observations and recommendations.

(2) The board of regents shall provide the candidates with a report containing full disclosure of the condition of the institution.

(3) The board of regents shall prepare a list of no less than five candidates and submit that short list to the executive director of the Board for University Education.

(d) The short list of candidates shall receive prior approval before the election.

(1) The executive director of the Board for University Education shall convene a prior approval panel consisting of the President of the Synod, the district president serving on the institution's board of regents, and the chair of the Board for University Education.

(2) The prior approval panel shall meet to consider the short list submitted by the board of regents. The panel may choose to remove names from the list, but only with a two-thirds majority vote.

(3) After the prior approval panel has completed its work, the executive director of the Board for University Education shall transmit the finalized list back to the agent of the board of regents. If the amended list contains less than two names, the election process is terminated. The board of regents shall determine whether it will utilize the original list of nominees or generate additional nominations as it resumes the election process.

(e) The board of regents shall elect the president of the college or university using the slate that received prior approval as described above. The board of regents may require the president-elect to accept or decline within fifteen days.

(f) If the president-elect declines the position, the board of regents is responsible for resuming the effort to fill the vacancy.

Action: Adopted (10)

During discussion, an amendment to proposed Bylaw 3.8.3.7.2 (c) to insert an additional paragraph to read "The board of regents shall provide the candidate with a report containing full disclosure of the condition of the institution" was accepted as a friendly amendment by committee. Res. 5-06A was adopted as changed [Yes: 887; No: 187].)

To Revise Bylaw 3.8.3.5 Colloquy Committee for Commissioned Ministry

RESOLUTION 5-08

Overtures 5-24-28 (CW, pp. 197-202)

Rationale

It is proposed that the bylaw on commissioned minister colloquy be revised to achieve the following purposes:

1. The policies and procedures of colloquy for commissioned ministers would be more effectively maintained by the Synod's Colloquy Committee for Commissioned Ministry that administers the program and delivers the instruction.
2. The addition of one representative from CUEnet, which has responsibility for providing the educational content for commissioned ministry colloquy, and two Concordia University System faculty representing those who are

examining the candidates for certification. These additions will provide input on the effectiveness of the candidates' preparation.

PRESENT/PROPOSED WORDING

3.8.3.5 ~~Colloquy~~ ~~Commissioned ministry~~ ~~colloquy~~ programs prepare men and women who are currently serving in ministry roles for membership in the Synod.

(a) Colloquy programs ensure that those who seek to join the Synod have been educated in theology, have become oriented to service to the Synod, and have demonstrated the professional and spiritual attributes that the Synod expects of its members.

(b) Qualified applicants ~~are those who~~ are competent workers in the field for which they seek colloquy; therefore, colloquy does not provide basic preparation for the field of service. For example, colloquy does not provide courses in lesson preparation; rather, it provides a theological education to professionally qualified teachers.

Colloquy Committee for Commissioned Ministry

3.8.3.5.1 The ~~Lutheran Church—Missouri Synod~~ Colloquy Committee for Commissioned Ministry shall consist of ~~a vice-president~~ ~~the First Vice-President of the Synod as chair~~, ~~the executive director of the Board for University Education~~ ~~a representative of Concordia University System~~, and two college/university presidents: ~~appointed by the~~ ~~The President of the Synod, two Concordia University System faculty involved in colloquy appointed by the president of Concordia University System, and one representative from CUEnet~~, ~~shall appoint the vice-president of the Synod and the two college/university presidents serving on the committee. The vice-president appointed by the President shall be the chairman of the committee.~~

(a) The committee shall direct the Synod activity in matters of colloquies for commissioned ministers. ~~For each minister of religion-commissioned category, the colloquy committee shall oversee the prerequisites for applications, required courses of study, and internship expectations.~~

(b) The committee shall also establish and monitor academic and theological standards for each of the colloquy programs. The committee shall consult the directors of the programs at the Synod's colleges and universities when establishing or reviewing the standards.

(c) The committee shall render a report on the commissioned-minister colloquy activities to each convention of the Synod.

Application and Certification

3.8.3.5.2 Each individual college or university shall be responsible for acting upon applications and for establishing a prescribed program of study (including the requisite courses in theology) for each person admitted.

(a) ~~Each of the Synod's colleges and universities shall have a colloquy examining committee.~~

(b) ~~The institution's president shall appoint the committee, and it shall include the directors of the commissioned-ministry programs.~~

3.8.3.5.2.1 ~~Persons seeking membership in the Synod through a colloquy program for commissioned ministry shall~~

~~submit an application to one of the Concordia campuses offering the desired colloquy program or to Concordia University Education Network (CUEnet) when applicable. Determination of the applicant's eligibility to begin a course of study shall rest with each institution and/or with CUEnet. The student shall also be notified regarding the remaining procedures outlined in this section.~~

(a) ~~After the student's application has been reviewed and accepted and a course of study has been prescribed, the student may begin taking courses.~~

(b) ~~As the student begins taking the courses prescribed, the endorsement of the district president (and others, depending upon program) shall be sought by the student.~~

3.8.3.5.2.2 ~~After the prescribed course of study has been completed and all endorsements have been finalized, the student shall be examined by a faculty colloquy examining committee.~~

(a) ~~If the faculty colloquy examining committee finds the student satisfactorily prepared for ministry, the committee shall recommend the student to the full faculty for certification.~~

(b) ~~After the student has been certified, the chairman of the colloquy examining committee for commissioned ministry shall cause the name of the student to be published in an official periodical of the Synod.~~

(c) ~~The chairman of the Colloquy Committee for Commissioned Ministry shall notify the Colloquy Committee for Commissioned Ministry of any objections received from the church.~~

3.8.3.5.2.3 ~~The Colloquy Committee for Commissioned Ministry, in its sole discretion, shall decide whether an objection is valid.~~

(a) ~~The decision of the committee cannot be appealed.~~

(b) ~~If no valid objection is submitted to the chairman of the Colloquy Committee for Commissioned Ministry within a period of four weeks following publication of notice, the student shall be declared eligible for placement.~~

Placement

3.8.3.5.3 ~~When all requirements have been met, including a final oral examination, the faculty of the respective educational institution shall declare that the student is a candidate for placement as a minister of religion-commissioned.~~

(a) ~~Such action shall be reported to the chairman of the Colloquy Committee for Commissioned Ministry and the appropriate district president.~~

(b) ~~Notice of the action shall be published in an official periodical of the Synod.~~

3.8.3.5.3.1 ~~The Council of Presidents, acting as the Board of Assignments, shall assign a call to the candidate.~~

Teacher Colloquy Admission and Curriculum

3.8.3.5.4 ~~Before submitting an application to the teacher colloquy program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution. He or she shall have completed student teaching under the supervision of a Synod institution offering a bachelor's degree in teacher education or one year of successful teaching in a school recognized by the Synod.~~

3.8.3.5.4.1 ~~Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doc-~~

trine, the beliefs of other religious bodies, and the ministry of the Lutheran teacher.

(a) The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for University Education.

(b) Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to Lutheran teacher certification or one year of successful teaching in a school recognized by the Synod.

Director of Christian Education Colloquy Admission and Curriculum

3.8.3.5.5 Before submitting an application to the director of Christian education colloquy program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution. Additional admission requirements may be established by the Board for University Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

3.8.3.5.5.1 Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of Christian education.

(a) The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for University Education.

(b) Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to director of Christian education certification or one year of successful Christian education ministry in an LCMS congregation.

Director of Christian Outreach Colloquy Admission and Curriculum

3.8.3.5.6 Before submitting an application to the director of Christian outreach colloquy program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution. Additional admission requirements may be established by the Board for University Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

3.8.3.5.6.1 Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of Christian outreach.

(a) The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for University Education.

(b) Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to director of Christian outreach certification or one year of successful Christian outreach ministry in an LCMS congregation.

Deaconess Colloquy Admission and Curriculum

3.8.3.5.7 Before submitting an application to the deaconess colloquy program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution.

(a) Each applicant shall have already received training to do the work of a deaconess and shall have served at least three years in a recognized ministry of their previous church body.

(b) Applicants who do not meet these requirements are to be directed to a Synod institution that offers a deaconess program for enrollment in an undergraduate or alternate route program.

(C) Additional admission requirements may be established by the Board for University Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

3.8.3.5.7.1 Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the deaconess.

(a) The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for University Education.

(b) Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to deaconess certification or one year of successful deaconess ministry in an LCMS congregation or an agency recognized by the Synod.

Lay Ministry Colloquy Admission and Curriculum

3.8.3.5.8 Before submitting an application to the lay ministry colloquy program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution. Additional admission requirements may be established by the Board for University Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

3.8.3.5.8.1 Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the lay minister.

(a) The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for University Education.

(b) Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to lay ministry certification or one year of successful lay ministry in an LCMS congregation.

Director of Parish Music Colloquy Admission and Curriculum

3.8.3.5.9 Before submitting an application to the director of parish music colloquy program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and

~~shall possess a bachelor's degree from an accredited institution. Additional admission requirements may be established by the Board for University Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.~~

~~3.8.3.5.9.1 Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of parish music.~~

~~(a) The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for University Education.~~

~~(b) Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to director of parish music certification or one year of successful parish music ministry in an LCMS congregation.~~

Director of Family Life Ministry Colloquy Admission and Curriculum

~~3.8.3.5.10 Before submitting an application to the director of family life ministry colloquy program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution. Additional admission requirements may be established by the Board for University Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.~~

~~3.8.3.5.10.1 Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of family life education.~~

~~(a) The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for University Education.~~

~~(b) Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to family life ministry certification or one year of successful family life ministry in an LCMS congregation.~~

Action: Withdrawn by Committee (10)

(After Res. 5-08 was introduced by the committee, it announced that it would give further attention to the resolution. The committee later announced that it was withdrawing the resolution because its content had been covered by Res. 8-08A adopted during an earlier session of the convention.)

To Revise Bylaw 3.8.3.6.2 re Board of Regents Qualifications

REVISED RESOLUTION 5-09B

Overture 5-29 (CW, pp. 202–203)

Rationale

Because of the increasing complexity of oversight and governance of higher education programs and facilities, individuals who serve as board members should be expected to

possess appropriate specialized qualifications (in addition to the Bylaw 3.8.3.6.2 requirement that board members be members of member congregations of the Synod). These qualifications grow out of the many technical matters that must be understood and decided as a regent.

1. The Synod's colleges and universities typically have hundreds of employees and thousands of students. Personnel, legal, and administrative issues are inherent in a complex organization.
2. The colleges and universities offer hundreds of majors and programs, including several at the doctoral level.
3. Seven of the colleges and universities manage operational budgets exceeding \$20 million, with two institutional budgets exceeding \$50 million. Fiscal management requires strategic decision-making to maintain fiscal viability.
4. Colleges and universities of the LCMS insure facilities with a replacement value exceeding \$1.5 billion, some of which is financed through state and local bond issues. Managing, maintaining, and financing multiple facilities to minimize capital debt is essential.
5. Each board of regents has the fiduciary responsibility to set strategic directions for the institution and to govern the areas of academics, finance, student life, enrollment, and fund development.

Therefore be it

Resolved, That Bylaw 3.8.3.6.2 be amended as follows:

PRESENT/PROPOSED WORDING

3.8.3.6.2 The board of regents of each college and university shall consist of no more than 17 voting members....

...7. Persons elected or appointed to a board of regents should possess several of the following qualifications: be knowledgeable regarding the region in which the institution is located, possess an advanced academic degree, and have experience in higher education administration, administration of complex organizations, finance, law, investments, technology, human resources, facilities management, or fund development. Demonstrated familiarity and support of the institution is a desired quality in the candidate.

Action: Adopted (10)

(As the resolution was introduced by the committee, it changed the first occurrence of "have" to "having" in proposed paragraph 7 of Bylaw 3.8.3.6.2. During discussion, a motion to refer the resolution back to committee was defeated [Yes: 354; No: 739]. An amendment to strike the words "having demonstrated familiarity and support of the institution" in the same paragraph 7 and add "Demonstrated familiarity and support of the institution is a desired quality in the candidate" at the end of the paragraph was accepted by the committee as a friendly amendment. Res. 5-09B was adopted as changed [Yes: 904; No: 188].)

To Clarify Bylaw 3.8.3.8.2 re Promotion of Faculty

RESOLUTION 5-10

Overture 5-34 (CW, pp. 205–206)

Rationale

This bylaw regarding faculty candidates for advancement to “continuing status” needs to be revised in two ways.

1. The requirement that the names of candidates be published in an official periodical serves no useful role in the process—in fact, it delays the process unnecessarily. The relevant data is collected from the candidate’s publications, teaching record, student evaluations, etc. Therefore the requirement that the names be published needs to be deleted.
2. The reference to “electors” in point (e) (4) is undefined and vague, and should be deleted. Because no one knows who those electors are, the current practice is to assign this responsibility to the board of regents as stated in point (e) (5).

Therefore be it

Resolved, That Bylaw 3.8.3.8.2 (e) be revised to read:

PRESENT/PROPOSED WORDING

3.8.3.8.2 Each educational institution shall have established policies and procedures related to appointments....

...(e) Steps in moving a faculty member from an initial-level appointment to a continuing-level appointment shall be the following:

(1) If the board of regents, on recommendation of the president of the institution, determines that a faculty member meets the above requirements and is still at the initial-level appointment, it shall either carry forward the procedure for promotion to a continuing-level appointment or inform the faculty member of its decision not to do so, in which case the individual either may continue at the initial-level appointment or be terminated. Any continuation of employment at the initial-level appointment shall be on a year-to-year basis. Faculty employment during the initial-level appointment period may be terminated without disclosure of cause. In cases in which the decision is made to terminate the individual’s contract, the contract shall be extended for at least six months beyond the time at which notice is given. If the board of regents does not take up the question of promotion to a continuing-level appointment at least nine months prior to the end of the sixth year of service, the faculty member may petition the board of regents to do so.

~~(2) Notice of intent to promote to a continuing-level appointment status shall be announced in an official periodical of the Synod.~~

~~(3) The faculty member shall be given the opportunity to respond to any comments or concerns that may have been raised relative to promotion to a continuing-level appointment.~~

~~(4) At least six weeks after the notice is published, consent of the electors of the institution shall be given.~~

~~(5) (2) If the above steps have all been met, after After~~ final review the board of regents may promote to a continuing-level appointment status.

Action: Adopted (10)

(During discussion, an amendment was introduced to replace “without disclosure of cause” in Bylaw paragraph (e) (1) with “for cause.” Ruled a substitute motion, the assembly declined to consider the motion by a vote of 196 to 859. When debate was ended, Res. 5-10 was adopted as presented [Yes: 855; No: 251].)

To Clarify Bylaw 3.8.2.7.2 (e) re Promotion of Faculty

RESOLUTION 5-11

Overture 5-34 (CW, pp. 205–206)

Rationale

This bylaw regarding faculty candidates for advancement to “continuing status” needs to be revised in two ways.

1. The requirement that the names of candidates be published in an official periodical serves no useful role in the process—in fact, it delays the process unnecessarily. The relevant data is collected from the candidate’s publications, teaching record, student evaluations, etc. Therefore the requirement that the names be published needs to be deleted.
2. The reference to “electors” in point (e) (4) is undefined and vague, and should be deleted. Because no one knows who those electors are, the current practice is to assign this responsibility to the board of regents as stated in point (e) (5);

Therefore be it

Resolved, That Bylaw 3.8.2.7.2 (e) be revised to read:

PRESENT/PROPOSED WORDING

3.8.2.7.2 Each theological seminary shall have established policies and procedures related to appointments....

...(e) Steps in moving a faculty member from an initial-level appointment to a continuing-level appointment shall be the following:

(1) If the board of regents, on recommendation of the president of the seminary, determines that a faculty member meets the above requirements and is still at the initial-level appointment, it shall either carry forward the procedure for promotion to a continuing-level appointment or inform the faculty member of its decision not to do so, in which case the individual either may continue at the initial-level appointment or be terminated. Any continuation of employment at the initial-level appointment shall be on a year-to-year basis. Faculty employment during the initial-level appointment period may be terminated without disclosure of cause. In cases in which the decision is made to terminate the individual’s contract, the contract shall be extended for at least six months beyond the time at which notice is given. If the board of regents does not take up the question of promotion to a continuing-level appointment at least nine months prior to the end of the sixth year of service, the faculty member may petition the board of regents to do so.

~~(2) Notice of intent to promote to a continuing-level appointment status shall be announced in an official periodical of the Synod.~~

~~(3) The faculty member shall be given the opportunity to respond to any comments or concerns that may have been raised relative to promotion to a continuing-level appointment.~~

~~(4) At least six weeks after the notice is published, consent of the electors of the institution shall be given.~~

~~(5) (2) If the above steps have all been met, after After final review the board of regents may promote to a continuing-level appointment status.~~

Action: Adopted (11)

(After being briefly alluded to during Session 10, Res. 5-11 was discussed and adopted as presented during Session 11 [Yes: 794; No: 190].)

To Revise Bylaw 3.8.3.8.3 (b) re Faculty Appointments

RESOLUTION 5-12

Overtures 5-35-36 (CW, p. 206)

Rationale

1. Bylaw 3.8.3.8.3 (appointment of members to faculties of the Synod's institutions) was altered by the 1998 convention of the Synod. This action changed the former wording: "When, in exceptional cases, laypersons are involved, they should be persons who are solemnly pledged to the Holy Scriptures as the inspired Word of God and to the Lutheran Confessions" to currently read (3.8.3.8.3 [b]): "When laypersons are employed in full-time teaching positions, they shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, the

Synod's doctrinal statements, and the policies of the Synod."

2. The expression "and the policies of the Synod" is imprecise and ambiguous since there are no centrally defined "policies of the Synod" to which anyone else is pledged.
3. All faculty members of Synod institutions are already pledged to "the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, [and] the Synod's doctrinal statements."
4. In addition, it is proposed that the convention delete the statement that "ordinarily" full-time faculty are rostered members of the Synod. In fact, in many disciplines of study the most qualified faculty members are not rostered members of the Synod.

Therefore be it

Resolved, That the first sentence and the later phrase "and the policies of the Synod" be removed from Bylaw 3.8.3.8.3 (b) so that the bylaw will read:

PRESENT/PROPOSED WORDING

3.8.3.8.3 The board of regents on recommendation of the president of the institution shall appoint full-time members of the faculty. . .

... (b) ~~Ordinarily candidates for full-time teaching positions shall be rostered members of the Synod. When laypersons are employed in full-time teaching positions, they shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, and the Synod's doctrinal statements, and the policies of the Synod.~~

Action: Adopted (11)

(After discussion, Res. 5-12 was adopted as presented [Yes: 805; No: 215].)

6. Human Care

To Command LCMS Disaster Relief Work, Particularly in Haiti

RESOLUTION 6-01

Report 6-01 (CW, pp. 102-112)

WHEREAS, The past triennium has seen creation being subject to futility and groaning (Rom. 8:20-23) in the wake of severe natural disasters; and

WHEREAS, These disasters brought loss of life, the displacement of families, and horrific damage and devastation, along with the disruption of domestic life and employment; and

WHEREAS, The nation of Haiti suffered one of the most devastating earthquakes in recent memory, with over 200,000 dead, a generation of amputees, and the loss of livelihood and property; and

WHEREAS, The LCMS, through its World Mission staff in the Dominican Republic and through LCMS World Relief and Human Care, had the capacity to respond to people in need in Haiti and to assist the Evangelical Lutheran Church of Haiti and the Lutheran Church of Haiti within ten days of the earthquake, both in their needs and in their outreach to their neighbors; and

WHEREAS, The LCMS responded to the earthquake in Chile and many other disasters during the past triennium; and

WHEREAS, The LCMS, through its World Relief and Human Care department, awarded 210 domestic and 53 international disaster grants during the past triennium; and

WHEREAS, The LCMS, through its World Relief and Human Care partnerships with recognized service organizations, has assisted millions of people; and

WHEREAS, LCMS World Relief and Human Care has developed significant capacity both internally and among its partners throughout the world; therefore be it

Resolved, That the people of the LCMS give thanks to the Lord for the good work He has done among us through untold numbers of people and organizations, in particular LCMS World Relief and Human Care, LCMS World Mission, Orphan Grain Train, the districts of the LCMS and their congregations, the Haitian mission societies, the Evangelical Lutheran Church of Haiti, and the Lutheran Church of Haiti; and be it further

Resolved, That in thankfulness to the Lord for His blessings upon His church, the Synod seek to preserve and maintain the disaster response and human care capacity that has been developed, so that it will be prepared to respond in Christ's love to our brothers and sisters in need when the next disaster strikes; and be it finally

Resolved, That enlivened by the gifts of Christ, the LCMS continue to make a bold witness to the world through works of mercy. *Soli Deo Gloria*.

Action: Adopted (10)

(After a lengthy introduction of the resolution, including remarks by Evangelical Lutheran Church of Haiti President Marky Kessa and LCMS Human Care representatives, Res. 6-01 was adopted as presented [Yes: 1,110; No: 9].)



Committee 6 Vice Chairman Herbert Mueller

To Be a Light for Life

RESOLUTION 6-02A

Overtures 6-02-03 (CW, p. 207)

WHEREAS, The Bible clearly states that the child in a mother's womb is a living human being (Jer. 1:5; Ps. 139:16; Is. 49:1, 5; Luke 1:41, 44); and

WHEREAS, The Fifth Commandment, "You shall not murder," along with the Small Catechism's explanation "not to hurt nor harm our neighbor, but help and support him in every physical need" celebrate God's gift of life; and

WHEREAS, Christians are called "to speak up for those who cannot speak for themselves" (Prov. 31:8-9); and

WHEREAS, The "Mexico City Policy" has been rescinded by executive order, allowing for the use of federal tax dollars to fund abortions outside the United States; and

WHEREAS, Recent national health care legislation ("Patient Protection and Affordable Care Act"—March 30, 2010) has raised a number of concerns regarding the use of federal funds for abortions; therefore be it

Resolved, That with one voice the LCMS in convention denounce any legislation or action that supports or funds abortions; and be it further

Resolved, That all LCMS congregations be encouraged to work at the grassroots level with local crisis pregnancy centers; and be it further

Resolved, That the LCMS commend the work of Lutherans For Life and LCMS Life Ministries, and encourage the Synod's congregations, pastors, and congregational members to affirm the sanctity of life; and be it further

Resolved, That Synod maintain the LCMS Sanctity of Human Life Committee and LCMS Life Ministries regardless of the outcome of Synod restructuring; and be it finally

Resolved, That a conference be convened by the LCMS Sanctity of Human Life Committee that will provide encouragement to all LCMS members currently involved in elective and legislative processes and help them to be more vocal about pro-life issues, and that will equip and encourage more LCMS members to become involved in the governmental process of our country.

Action: Adopted (9)

(Res. 6-02A was adopted as presented without debate [Yes: 1,010; No: 64].)

To Combat Malaria

RESOLUTION 6-04A

Overture 6-01 (CW, p. 207)

WHEREAS, Nearly one-half of the world's population is at risk of contracting malaria; and

WHEREAS, Malaria affects 500 million people a year and kills one million of them; and

WHEREAS, This death rate translates into 2,880 deaths a day, 120 deaths an hour, or one death every 30 seconds; and

WHEREAS, The vast majority of those affected by malaria are children in Africa; and

WHEREAS, Malaria is a largely preventable and treatable disease worsened by poverty; and

WHEREAS, Many of the world's wealthiest nations, including the United States, are largely unaware of the crisis of malaria; and

WHEREAS, The Lutheran Malaria Initiative (LMI) is an unprecedented collaborative effort to mobilize the nearly eight million Lutherans in the United States to join in the battle against malaria; and

WHEREAS, U.S. Lutherans have been called by Christ to look after the needs of the "least of these" (Matt. 25:31-46) through "cooperation in externals"; and

WHEREAS, The preventable deaths of one million people a year call out for a compassionate response; and

WHEREAS, Lutheran World Relief (LWR), the Evangelical Lutheran Church in America (ELCA), and The Lutheran Church—Missouri Synod (LCMS), with financial support from the United Nations Foundation (UNF), have been invited to participate in the initiative; and

WHEREAS, LMI's goal is to combat malaria through intensified and comprehensive efforts in education, prevention, advocacy, and mobilization of resources; and

WHEREAS, The LCMS Board of Directors has endorsed a LCMS/LWR joint proposal to the UN Foundation, including a grant request of \$3.9 million to be made by these two entities to the foundation; and

WHEREAS, The Synod and Lutheran World Relief are developing a collaborative and coordinative memorandum of

understanding regarding appropriate policies for working in concert to raise \$45 million to combat malaria and to build support among their respective constituencies for the initiative; and

WHEREAS, Funds raised by the LCMS for LMI will be channeled through existing partner churches and organizations in African countries where malaria is most prevalent, as the Synod cooperates with and helps to empower, engage, uplift, and support its partners in the battle to prevent and treat malaria; and

WHEREAS, The LCMS Michigan District schools devoted their February "Hearts for Jesus" campaign to educating children about malaria and committed their chapel offerings to LMI; and

WHEREAS, Concordia Publishing House has expressed an interest in creating Vacation Bible School study materials around LMI; and

WHEREAS, The LMI initiative affords the LCMS a unique opportunity to increase the capacity of its partner churches to save lives and share the Gospel; therefore be it

Resolved, That the LCMS be prayerfully committed to the LMI goals of education, advocacy, and fund-raising to prevent and contain malaria; and be it further

Resolved, That the LCMS through its agencies, congregations, schools, universities, and seminaries support LMI; and be it further

Resolved, That the President of the Synod be responsible for the implementation of this resolution; and be it finally

Resolved, That the LCMS join LMI in this life-saving effort beginning in 2010.

Action: Adopted (9)

(During discussion, a delegate requested that consideration of this resolution be postponed to allow time for Res. 3-03 to first be considered by the convention. After the request failed [Yes: 383; No: 653], the committee chairman invited comments from Matthew Harrison and Evangelical Lutheran Church of Kenya President Obare. After a proposed amendment to change "Chief Mission Officer" to "President of the Synod" in the third resolve was accepted by the committee as a friendly amendment, Res. 6-04A was adopted as changed [Yes: 1,080; No: 33].)

To Encourage Continued Emphasis on Prison and Jail Ministry

RESOLUTION 6-05

Report 6-01 (CW, pp. 102-112)

WHEREAS, The importance of ministering to those who are in prison has been stressed by our Lord Jesus in Matthew 25:36 ("I was in prison and you visited me") and by the example of the early church as reflected in Hebrews 10:34 ("For you had compassion for those who were in prison"); and

WHEREAS, The 1998 LCMS convention resolved that the Synod in the year 2000, prior to its next convention, sponsor a prison and jail ministry training and equipping retreat for clergy and lay volunteers; and

WHEREAS, In response to that resolution, the first Synod-wide prison and jail training retreat, "Catch the Vision," was held in 2005, a two-day event in which at least 25 of the Synod's 35 districts participated; and

WHEREAS, Those attending this event commented how refreshing it was to see so many others in the Synod committed to bring the compassion of Christ and the Gospel to those incarcerated and their families; and

WHEREAS, During this two-day event a brainstorming session enthusiastically supported having these types of conferences in years to come and forming an online support network in the Synod; and

WHEREAS, This two-day event was organized by LCMS World Relief and Human Care and the LCMS Southern Illinois District and was partially funded by the Lutheran Women's Missionary League (LWML); and

WHEREAS, The LWML at its 33rd biennial convention voted to fund \$50,000 for LCMS prison ministry in order to provide 5,000 copies of Lutheran devotional materials to U.S. prison inmates; and

WHEREAS, Each district of the Synod has within its region some large prison institutions and many jail settings; and

WHEREAS, Prison and jail ministry addresses with God's Word not only prisoners, but also ex-prisoners, families, prison staff, and victims of crime, directly affecting more and more of the Synod's congregations and church members; and

WHEREAS, Prison and jail ministry also offers many opportunities to share the Gospel with persons who do not yet know Jesus Christ; and

WHEREAS, The Bible states that Jesus said, "As you did it to the least of these, you did it to Me" (Matt. 25:40); and

WHEREAS, For the past 100 years, many LCMS districts have sought to be faithful to our Lord's mandate to visit those in prison by their support of prison ministry; and

WHEREAS, Crime has touched virtually every congregation of the Synod as members, relatives, or friends have experienced the crisis of imprisonment; and

WHEREAS, The Synod has a goal of reaching 100 million unreached and uncommitted people with the Gospel by 2017, the 500th anniversary of the Reformation; therefore be it

Resolved, That the Synod's Board for Human Care Ministries be charged with the task of developing resources to recruit, train, and equip clergy, commissioned ministers, and lay volunteers for prison and jail ministry; and be it further

Resolved, That these resources and training events be made available to all clergy, commissioned ministers, and lay volunteers interested in all types of prison and jail ministry, and that the Synod sponsor another Synod-wide prison and jail ministry conference prior to the next LCMS convention; and be it further

Resolved, That the Synod encourage all districts to have a prison ministry coordinator, either volunteer or compensated, for the purpose of networking, supporting, and encouraging prison ministry among the districts of the Synod; and be it further

Resolved, That the Board for Human Care Ministries seek funding specifically for prison ministry grants, to include prison ministry, re-entry, and victim assistance programs for various district and congregation prison ministries; and be it finally

Resolved, That we give thanks to God for the increased efforts of The Lutheran Church—Missouri Synod and its districts and congregations to share the Gospel of Jesus Christ with prisoners, ex-offenders, families of prisoners, prison staff, and victims of crime.

Action: Adopted (12)

(During discussion, "commissioned ministers" was inserted after "clergy" in the first and second resolves as friendly amendments. The resolution was adopted as changed [Yes: 1,075; No: 7].)

To Continue the Work Initiated by the Domestic Violence and Child Abuse Task Force

RESOLUTION 6-06

Report 6-01 (CW, p. 109)

WHEREAS, Domestic violence and child abuse continue at epidemic proportions in our society; and

WHEREAS, The 2007 LCMS convention, via Res. 6-06 ("To Develop Domestic and Child Abuse Education Materials and Programs"), mandated the Board for Human Care Ministries to appoint a committee to examine the issues of domestic violence and child abuse; to provide materials and train individuals to assist LCMS districts, congregations, and schools in addressing abuse and ministering to the spiritual needs of those affected by abuse; to make these materials and training available to seminary and professional church worker students; and to consult with the Commission on Theology and Church Relations and comment specifically on the topics of forgiveness, repentance, and reconciliation in the context of abuse situations; and

WHEREAS, Such work would not be possible without generous funding from the Lutheran Community Foundation's Field of Interest Fund; and

WHEREAS, This effort would not have been possible without the support of a diverse group of individuals from throughout the LCMS who comprised the Domestic Violence and Child Abuse Task Force and representatives of parish ministry, school ministry, deaconess ministry, professional pastoral counseling, psychology, forensic law, parish nursing, domestic violence education, seminary education, university education, the LWML, recognized service organizations providing direct services to those affected by abuse, and individuals who have experienced the effects of domestic violence and child abuse; and

WHEREAS, The task force examined all of the secular and faith-based materials currently available that address these issues; created a Web site that contains resources appropriate for these issues; developed an outline of theological issues to be addressed regarding domestic violence and child abuse,

including forgiveness, repentance, and reconciliation; and created an outline for a training module; and

WHEREAS, The task force determined that it is also necessary for the LCMS to develop distinctly Lutheran materials to address these issues; therefore be it

Resolved, That the Synod thank the Lutheran Community Foundation for its partnership and generous financial support; and be it further

Resolved, That the LCMS in convention express its appreciation for the service of the members of the Domestic Violence and Child Abuse Task Force and for the work they accomplished; and be it finally

Resolved, That during the next triennium, the Board for Human Care Ministries continue the work initiated by the Domestic Violence and Child Abuse Task Force and develop materials and training in response to 2007 Res. 6-06.

Action: Adopted (12)

(Res. 6-06 was adopted as presented after brief discussion [Yes: 1,028; No: 6].)

To Support Efforts to End Human Trafficking/ Slavery

RESOLUTION 6-07A

Overture 6-06 (CW, pp. 208–209)

WHEREAS, The United Nations reports that human trafficking is a thriving business today with a total annual market value of 32 billion dollars; and

WHEREAS, The United Nations reports that at any given time 2.5–2.7 million people throughout the world are “recruited, entrapped, transported, and exploited” in a “process called human trafficking”; and

WHEREAS, The United Nations reports that persons from 127 countries become exploited in 137 nations; and

WHEREAS, Trading in “bodies and souls of human beings” is specifically condemned by the Bible (Rev. 18:13); and

WHEREAS, Saint Paul lists slave traders in 1 Timothy 1:10 (“enslavers” in the ESV) in his list of heinous sinners who oppose God’s Law and act contrary to the sound doctrine of the Gospel (1 Tim. 1:8–11); and

WHEREAS, Saint Paul in his letter to Philemon urged Philemon to free the slave Onesimus, not under compulsion but as a free act of Christian charity (Philemon 12–16, 21); and

WHEREAS, Saint Paul urges us, as we have opportunity, to “do good to all” (Gal. 6:10), the freeing of fellow human beings from bondage certainly to be considered “doing good”; and

WHEREAS, As Christians living in the United States we have a history that enables us to understand the horrors and degradation involved in human trafficking/slavery; therefore be it

Resolved, That the Synod in convention direct the President of the Synod to write a letter to the United Nations Office on

Drugs and Crime expressing the Synod’s prayerful support of that office’s efforts to end the ongoing practice of human trafficking/slave trade; and be it further

Resolved, That the Synod in convention direct the Board for Human Care Ministries in conjunction with Lutheran Immigration and Refugee Services (LIRS) to provide the Synod’s pastors and congregations with information about this practice and to assist in efforts to end the ongoing practice of human trafficking/slave trade; and be it finally

Resolved, That the Synod encourage its pastors and lay people to become educated regarding this issue and to be proactive in their response, including but not limited to sending letters to the United Nations Office on Drugs and Crime expressing their prayerful support of that office’s efforts to end human trafficking/slavery.

Action: Adopted (9)

(During discussion it was noted that the resolution’s reference to the Board for Human Care Ministry will mean that the resolution will be directed to the appropriate board in harmony with Res. 8-08A. After the Commission on Constitutional Matters confirmed this understanding, Res. 6-07A was adopted as presented [Yes: 1,047; No: 19].)

To Report and Publish Promptly the Deaths of Faithfully Departed Soldiers of the Cross

RESOLUTION 6-08

Overture 6-05 (CW, p. 208)

WHEREAS, The Scriptures encourage us: “Remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith” (Heb. 13:7 RSV); and

WHEREAS, From its very beginning the Synod has recognized the contributions of dedicated servants of the cross by publishing obituaries in its official publications, listing areas of service and other gifts that have benefited the life and mission of the church; therefore be it

Resolved, That the 2010 LCMS convention strongly encourage the districts to report immediately the deaths of current and retired church workers to the Synod in order to accomplish this work; and be it further

Resolved, that *The Lutheran Witness* continue to publish obituaries in a timely manner. In order to facilitate this and to make the best use of limited space, the obituary notices shall include only the notification of death in the printed version of *The Lutheran Witness* with the online location of the full obituary indicated in the publication.

Action: Adopted (12)

(Res. 6-08 was adopted as presented without debate [Yes: 1,016; No: 23].)

7. Ecclesial Matters

To Encourage Task Force on Synodical Harmony

RESOLUTION 7-01

Report 4-04-01 (CW, pp. 74–76)

WHEREAS, The 2007 LCMS convention, by adoption of Res. 4-01A, directed action to initiate a specific plan to restore harmony in our Synod for the sake of the whole church; and

WHEREAS, In response to Res. 4-01A, the Council of Presidents and Board of Directors chartered a group of twelve leaders in the Synod with the task of recommending “a strategy for harmony”; and

WHEREAS, The “Progress Report of the Task Force on Synodical Harmony” has been published as a report to this convention (2010 CW, pp. 74–76); therefore be it

Resolved, That the aforesaid report be made available to members of the Synod by publication on its Website; and be it further

Resolved, That the task force be encouraged in its continuing work of developing specific strategies to move us toward greater harmony in the LCMS; and be it finally

Resolved, That the Synod at large be encouraged to continue its efforts to be in harmony with one another.

Action: Adopted (7)

(After the resolution was introduced, a proposed amendment to strike the second resolve was first ruled a substitute motion by the chair and then ruled out of order, the work of the task force being a work in progress as a result of a 2007 convention action. After debate, Res. 7-01 was adopted as presented [Yes: 799; No: 254].)

To Affirm Ecclesiastical Supervision

RESOLUTION 7-02

Overtures 7-12–16 (CW, pp. 214–17)

Report to the Convention—Floor Committee 7 (as required by Bylaw 3.9.2.2 [c])

The following documents will be referenced in the following report, which satisfies the requirement of Bylaw 3.9.2.2 (c) regarding overtures considered by the floor committee that “seek to overrule” opinions of the Commission on Constitutional Matters (CCM):

CCM Opinions 02-2296; 02-2309; 02-2320; 03-2338; 03-2338A; 03-2338C

Board of Directors Response to CCM Opinions

2004 Res. 7-02A

2007 Res. 8-10

CCM Opinion 09-2570

Commission on Theology and Church Relations Response to 2007 Res. 8-10

2010 Report of the President, Part II

Introduction

Overtures 7-12 through 7-16 request that the convention overrule CCM Opinion 02-2309 and other related opinions



Committee 7 Chairman Lane Seitz

dealing with ecclesiastical supervision and expulsion of a member who, when performing his or her official duties, follows the advice and counsel of the ecclesiastical supervisor designated by the Synod. Pursuant to Bylaw 3.9.2.2 (c), the floor committee has considered these overtures and provides this report with recommendations for appropriate action.

History

In January 20–21, 2003, the CCM adopted Opinions 02-2296, 02-2309, and 02-2320 (CW, pp. 249–251). Thereafter the CCM also addressed the issue of ecclesiastical supervision in Opinion 03-2338 03-2338A, 03-2338C and Opinion 03-2338B (CW, pp. 251–252). At its November 20–22, 2003, meeting, the Synod’s Board of Directors (BOD) challenged opinions 02-2296, 02-2309, and 02-2320, adopting a resolution¹ declaring them to be of no effect. This action resulted in multiple overtures and resolutions to the 2004 convention, including the same above request to overrule the opinions.

After extensive discussion and debate, the 2004 convention adopted Res. 7-02A,² which overruled the BOD action and declared the board’s resolution to be of no effect. Therefore, the CCM opinions remained binding and in effect.

In 2007 there were again multiple challenges to the same opinions (2007 Ov 8-47–57). After carefully reviewing these overtures, Floor Committee 8 submitted Res. 8-10,³ which was adopted by the convention by a vote of 603 to 191. The resolution referred the CCM opinions in question to the Commission on Theology and Church Relations (CTCR) for consideration and a report back to the 2010 convention.

On November 5, 2009, the President of the Synod requested that the CCM “prepare a succinct yet comprehensive review and summary of the topics addressed by CCM Opinion

02-2309 and any subsequent opinions, reports, resolutions, or other documents that pertain thereto.” The CCM issued Opinion 09-2570 (*CW*, pp. 278–79) at its January 23–24, 2010, meeting, in which it reaffirmed its consistent interpretation of the Synod’s Constitution regarding ecclesiastical supervision.

On February 12, 2010, the CTCR adopted its response to 2007 Res. 8-10 (*CW*, pp. 61–63). After consultation with the Council of Presidents (COP) and Commission on Structure (COS), the CTCR found the theological criticisms of the opinions of the CCM to be without merit.

Impunity and Immunity

The preamble to the provisions for dispute resolution for the Synod states:

Christians involved in conflict must always stand ready to ask for or extend forgiveness in accordance with Scripture. As the church endeavors to help bring about peace, truth, justice, and reconciliation, it always seeks to do so with a proper distinction between Law and Gospel, that is, in the context of God’s judgment and mercy. We are ever to be mindful that it is God who judges the hearts of sinful men and grants His gracious word of forgiveness to us all. [Bylaw 1.10.1.5; see also Bylaw 2.14.1]

Both dispute resolution and ecclesiastical supervision in the Synod are designed to encourage and provide for unity in the Synod and truth in the teaching of doctrine. They are not designed to seek recompense and punishment but are designed to lead to reconciliation, restoring the erring member in the spirit of gentleness and avoiding the adversarial system practiced in society:

When there is repentance and reconciliation, the body of Christ rejoices in its oneness with Christ and with one another. [Bylaw 1.10.1.6]

[The district president] may apart from the investigation also appoint a small committee to assist in reconciliation efforts. [Bylaw 2.14.4 (c)].

Although a number of the overtures submitted to the 2010 convention concerning CCM opinions have suggested that those in question allow for members of the Synod under certain circumstances to act “with impunity and immunity,” this is simply not so. In its report to the convention (*CW*, pp. 61–63), the CTCR makes clear that though a member may act on the basis of advice solicited and received in good faith, if that advice and direction is later determined to be in error, such member is required to acknowledge his/her error and correct his/her behavior accordingly. Failure to do so subjects such a member to admonishment and, in the case of his/her failure to correct the action in question, expulsion from membership in the Synod. This is true if the member is an ordained or commissioned minister, a district president, or even the President of the Synod.

This report is in all essentials supported and confirmed by the opinions of the CCM:

The protections of the Synod as expressed in Opinion 02-2309 are protections of one’s membership in the Synod and not a protection from the duty and responsibility to constantly consider the appropriateness of one’s actions in view of the Word

of God. No one is immune from responsible, God-pleasing conduct and behavior or personal accountability before God. [Opinion 03-2338, 03-2338A, 03-2338C (*CW*, p. 252)]

And further:

If an act is in fact contrary to Article XIII of the Constitution, the member who acted cannot be charged since he or she acted according to the advice of his or her ecclesiastical supervisor. It should be noted, however, that when an ecclesiastical supervisor discovers error in his counsel, it is incumbent upon that supervisor to correct or amend it. The member should then be held to consider the corrected counsel. Failure to consider such amended admonition could form the basis for disciplinary action as provided in Article XIII. [Opinion 02-2309 (*CW*, p. 250)]

And finally:

Neither the Synod itself nor its chosen ecclesiastical supervisor may grant anyone the right to violate the Scriptures with impunity. The Synod through its ecclesiastical supervisors provides counsel and advice—not immunity, approval, or permission, much less license. To the extent that an ecclesiastical supervisor’s counsel and advice is contrary to Holy Scripture, such supervisor must himself be held accountable. And to the extent that the Synod becomes aware that one of its chose and delegated ecclesiastical supervisors has given erroneous advice which has been relied upon by a member, the Synod must provide that member with corrected advice and give the member the opportunity to take corrective steps before expelling such member. [Opinion 09-2570 (*CW*, p. 278)]

Conclusion and Recommendation

CCM Opinions 02-2296, 02-2309, and 02-2320, issued over seven years ago, have been reviewed by two subsequent conventions of the Synod, but they continue to attract attention and misunderstanding as evidenced by the overtures to this convention. Based upon the extensive review of these and related CCM opinions by previous conventions, as well as the CTCR, COP, and COS, Floor Committee 7 recommends the adoption of Res. 7-02.

Notes

1. November 20–22, 2003, resolution of the Board of Directors:
 WHEREAS, The Commission on Constitutional Matters (CCM) has precisely defined service functions described in Bylaw 3.905 of the *Handbook*, including the interpretation of the Constitution, Bylaws, and resolutions of the Synod upon written request (paragraph d); and

WHEREAS, CCM Opinions 02-2296, 02-2309, and 02-2320 exceed the service function of the CCM provided in Bylaw 3.905 d; and

WHEREAS, Article XIII of the Constitution states that members shall be expelled from the Synod if they act contrary to the confession laid down in Article II or persist in an offensive conduct; and

WHEREAS, CCM Opinions 02-2296, 02-2309, and 02-2320 conclude that the Synod is precluded from taking any action to terminate membership of a member who has in fact acted contrary to Article XIII when the conduct is done with the advice and counsel of the member’s ecclesiastical supervisor; and

WHEREAS, Neither Article XIII nor any other provision in the Constitution or Bylaws creates an exception for expulsion from the Synod simply because a member's false confession or offensive conduct is done with the advice and counsel of his ecclesiastical supervisor, and CCM Opinions 02-2296, 02-2309, and 02-2320 are selective in their quotations from the Constitution and Bylaws when concluding otherwise; and

WHEREAS, CCM Opinions 02-2296, 02-2309, and 02-2320 as written apply to actions of members that involve both "confession" and "offensive conduct," both of which are grounds for expulsion from Synod under Article XIII; and

WHEREAS, While actions of members that involve matters of "confession" are protected in any civil action by the First Amendment to the United States Constitution, acts of "offensive conduct" may not be and could create legal liability problems; and

WHEREAS, One consequence of these opinions would be to allow a member of the Synod to commit gross, grievous crimes or other wrongdoing, but be exempt from expulsion from the Synod if his or her conduct was allegedly done with the advice or counsel of his ecclesiastical supervisor, which could create significant legal liability to the Synod or its agencies and others if these opinions were allowed to remain applicable as to matters of "offensive conduct"; and

WHEREAS, This is of great concern to the Board of Directors, this concern having been expressed to the CCM twice, once with representatives of the Board of Directors meeting with representatives of the CCM and a second time when the entire Board of Directors met with the entire CCM, and despite being informed of the concerns of the Board of Directors, the CCM has not withdrawn or modified these opinions; and

WHEREAS, Silence by the Board of Directors could suggest that the Board acquiesces to these opinions, which could have very harmful legal and financial consequences to the Synod; therefore be it

Resolved, That the Board of Directors, for the sake of the Synod and its best interests, present and future, and in carrying out its fiduciary obligation to protect the Synod from legal liability and other risks, because of its obligation to ensure that others within the Synod comply with the Constitution, Bylaws, and resolutions of the Synod, cannot agree with or accept CCM Opinions 02-2296, 02-2309, and 02-2320; and be it further

Resolved, That CCM Opinions 02-2296, 02-2309, and 02-2320 are of no effect to the extent that they purport to prevent a member who has persisted in offensive conduct (such as criminal conduct or immoral lifestyle) from being expelled from the Synod; and be it finally

Resolved, That this resolution of the Board of Directors does not apply to these opinions as they relate to matters of "confession" (doctrine), because such are purely ecclesiastical in nature and more appropriately the subject of action by the Synod in convention.

2. 2004 Res. 7-02A, "To Amend Synodical Articles of Incorporation and Bylaws Regarding Officer and Board Responsibilities" (2004 *Convention Proceedings*, pp. 152-53), proposed amending pertinent paragraphs in the Constitution and Bylaws of the Synod. The resolution, which was adopted, included the following whereas and resolve paragraphs;

WHEREAS, The Board of Directors and the Synod's legal counsel recognize that the Articles of Incorporation, Constitution, and Bylaws of the Synod require amendments to clarify the roles of the officers, including the Board of Directors, and other boards and to reflect other changes since they were last amended in 1998; and

WHEREAS, President Kieschnick in his *Special Report to the Convention* (LR 1-8, *TB*, pp. 21-27) reported, "In accord with the Constitution of The Lutheran Church—Missouri Synod it is my duty as President to report to the Synod that the Board of Directors of the LCMS (BOD/Board) has taken actions that 'may be in violation of the Constitution, Bylaws, and resolutions of the Synod' (Bylaw 3.101 B 5)"; and

WHEREAS, The Board of Directors has repeatedly indicated its desire to restore peace and harmony in the Synod; and

WHEREAS, If some of the following changes to the Articles of Incorporation and Bylaws had been in place, the impasse between the Board of the Directors and the bylaws that refer to the binding nature of the opinions of the Commission on Constitutional Matters [Bylaws 3.905 d and 3.183 d 2] would not have occurred; therefore be it ...

Resolved, That the convention consider this action as resolving the current difficulty but directs the President and Board of Directors jointly to appoint a committee to address the matter and report to the 2007 convention; and be it further

Resolved, That the convention overrules the resolutions of the Board of Directors referenced in Appendix A of the President's special report found on pages 24-26 of *Today's Business* and declares that they are of no effect; and be it finally

Resolved, That the convention pray for peace and harmony in the Synod as it moves forward in mission and ministry.

3. 2007 Res. 8-10, "To Refer for Theological Study CCM Opinions 02-2296, 02-2309, and 02-2320"

WHEREAS, The above-referenced overtures have variously expressed scriptural concerns regarding Opinions 02-2296, 02-2309, and 02-2320 of the Commission on Constitutional Matters (CCM); and

WHEREAS, None of the said overtures has expressed a substantive rationale arising from the Constitution, Bylaws, or resolutions of the Synod whereby said CCM Opinions 02-2296, 02-2309, and 02-2320 may be in error as concerns their interpretation of said Constitution, Bylaws, or resolutions of the Synod; and

WHEREAS, The responsibility of the CCM is solely to "interpret the Synod's Constitution, Bylaws, and resolutions" (Bylaw 3.9.2.2) and not to determine theological issues pertaining thereto; and

WHEREAS, The means, methods, and manner of dispute resolution and ecclesiastical supervision (Bylaws 1.10, 2.12, and 2.13) were significantly revised at the 2004 62nd Regular Convention of the Synod, and policies adopted by the Council of Presidents for implementation of such changes have also occurred, including consideration of pertinent scriptural requirements as they may impact the same; and

WHEREAS, CCM Opinions 02-2296, 02-2309, and 02-2320 were rendered prior to these substantive changes; and

WHEREAS, A primary concern of these overtures may have already been addressed by the changes indicated; therefore be it

Resolved, That the Synod in convention refer these above referenced overtures to the Commission on Theology and Church Relations for consideration, and in consultation with the Council of Presidents and Commission on Structure report back to the 2010 64th Regular Convention as to how the theological issues are addressed under the most recent changes to the By-laws, namely dispute resolution and ecclesiastical supervision, and the policies implemented by the COP.

RESOLUTION 7-02

WHEREAS, The convention has received the report of Floor Committee 7 (Bylaw 3.9.2.2 [c]) related to challenges to CCM Opinion 02-2309 and related opinions; and

WHEREAS, CCM Opinion 02-2309 and other related opinions, as well as the report of the CTCR (2007 Res. 8-10), explain the covenants of membership and the process of ecclesiastical supervision in the Synod's Constitution and Bylaws; and

WHEREAS, The convention honors the genuine concern expressed by individuals, congregations, circuits, and districts of the Synod regarding the CCM opinions in question and desires to resolve this matter in a responsible and God-pleasing fashion; therefore be it

Resolved, That the Synod affirm its commitment to provide to each of its members at all times appropriate ecclesiastical supervision and counsel in accordance with Holy Scripture, the Lutheran Confessions, and the Constitution and Bylaws of the Synod; and be it further

Resolved, That the Synod affirm its responsibility to supervise and hold accountable the ecclesiastical supervisors which it puts in place by exercising ecclesiastical discipline where necessary, for the protection of the members of the Synod and also for the protection of the Synod itself; and be it finally

Resolved, That the Synod affirm that CCM Opinion 02-2309 and related opinions should not have been and shall never be understood to grant immunity to any member of the Synod, or to allow such member to act with impunity, or to give permission to act contrary to the Holy Scriptures, the Lutheran Confessions, the Constitution, or the Bylaws of our beloved Synod.

Action: Adopted (7)

(As the resolution was introduced, corrections to the first line of the quoted paragraph from CCM Opinion 09-2570 (changing "chose" to "chosen"), the first line of the "Conclusion and Recommendation" paragraph (changing "-2-2309" to "02-2309"), and the second line of the resolution's final resolve (changing "misunderstood" to "understood") were made or agreed to by the committee. After the entire resolution was read by the committee, a substitute motion to overrule 02-2309 and related opinions as follows: "WHEREAS, CCM Opinion 02-2309 and related opinions were rendered prior to the adoption of 2004 Res. 8-01A; and WHEREAS, CCM Opinion 02-2309 and related opinions continue to cause consternation in some quarters of our Synod; therefore be it *Resolved*, that the Synod in convention overturn CCM Opinion 02-2309 and related opinions" was not accepted for consideration [Yes: 465; No: 646]. A proposed amendment to insert the words

"the Lutheran Confessions" after the word "Scripture" in the first resolve was accepted by the committee as a friendly amendment. A motion to amend the final resolve to change "shall" to "should" was introduced but failed [Yes: 166; No: 961]. After further debate on the main motion, Res. 7-02 was adopted as changed [Yes: 958; No: 189].)

To Provide for Removal of Individual Board or Commission Members

RESOLUTION 7-03

Overture 7-21 (CW, p. 219)

WHEREAS, The purposes of the Synod are ecclesiastical and not secular, and the secular functions of the church exist only to serve those ecclesiastical purposes; and

WHEREAS, The Synod considers the process of selection and removal of all officers of the Synod and all members of its boards and commissions to be an ecclesiastical function; and

WHEREAS, Bylaw 1.5.2 (b) states that, in serving the Synod as a board or commission member, director, or officer, "[r] esponsibilities shall be carried out in a manner reflecting the highest degree of integrity and honesty"; and

WHEREAS, The Commission on Constitutional Matters, noting that proposals to add a section in the *Handbook* for the removal of board and commission members have not been acted upon by past conventions, requested that the Commission on Structure develop and propose such a process for inclusion in the Bylaws of the Synod; and

WHEREAS, There is an interest in bringing peace and order among the individual members and congregations of the Synod who hold various opinions regarding this issue; therefore be it

Resolved, That the following bylaws be added to the Bylaws of the Synod:

PRESENT/PROPOSED WORDING

Removal of Individual Members from Board or Commission Membership

1.5.7 Individual members of the Synod's commissions and the boards of its agencies, as well as the individual members of its Board of Directors, shall discharge the duties of their offices in good faith. The following are considered cause for removal pursuant to this bylaw:

1. Incapacity
2. Breach of fiduciary responsibilities to the Synod or agency
3. Neglect or refusal to perform duties of office
4. No longer satisfying any of the qualifications for directors set forth in the articles of incorporation or bylaws of the entity as in effect at the beginning of the member's term
5. Conviction of a felony
6. Failure to disclose conflicts of interest to the Synod or agency
7. Conduct evidencing a scandalous life
8. Advocacy of false doctrine (Constitution Art. II)
9. Failure to honor and uphold the doctrinal position of the Synod

10. Accumulation of three unexcused absences within any term of office.

1.5.7.1 The procedure for removal of a member of a commission, agency board, or the LCMS Board of Directors, except for those persons subject to Bylaws 2.15 and 2.16, shall be as follows:

(a) Action for removal shall require written notice to each member of the relevant commission, agency board, or LCMS Board of Directors at least thirty (30) days prior to a special meeting of the commission, agency board, or LCMS Board of Directors called for that purpose. A copy of such notice shall be sent to the President and the Secretary of the Synod and to the ecclesiastical supervisor, if applicable.

(b) The special meeting shall be held no later than sixty (60) days after the provision of the written notice, unless extended by the mutual agreement of the parties.

(c) Removal shall be effected by

(1) recommendation of such to the Synod's Board of Directors by a vote in favor of removal by at least three-fourths of all current members (excluding the person whose membership is in question) of the applicable commission, agency board, or LCMS Board of Directors; and

(2) by a vote in favor of the recommendation of removal by at least three-fourths of all current members (excluding the person whose membership is in question) of the Board of Directors of the Synod.

(d) Removal may be appealed by a member who has been removed from a commission, agency board, or the LCMS Board of Directors through the use of the Synod's dispute resolution process as provided in Bylaw section 1.10.

(e) From the time that written notice is given until the commission, agency board, or the LCMS Board of Directors takes action with respect to the removal, the member(s) subject to removal may not vote on matters before the commission, agency board, or LCMS Board of Directors.

1.5.7.2 To the extent that the application of this bylaw is limited by applicable law with respect to the removal of members of a commission, agency board, or the LCMS Board of Directors, the commission, agency board, or LCMS Board of Directors on which the member serves may recommend the removal and attempt to cause the appropriate procedures under applicable law, these Bylaws and the governing documents of the affected entity to be followed to permit the removal of such commission, agency board, or LCMS Board of Directors member.

Action: Adopted (9)

(Three changes were made to the resolution by the committee prior to its presentation to the assembly. The words “as defined in Bylaw 1.6.2” were deleted from #9 of proposed Bylaw 1.5.7; and the phrases “agency or LCMS Board of Directors” were changed to read “commission, agency or board, or LCMS Board of Directors” in proposed Bylaws 1.5.7.1 (e) and 1.5.7.2. After discussion, Res. 7-03 was adopted as changed [Yes: 978; No: 106].)

To Approve Changes to the Process of Bylaws 2.14, 2.15, and 2.17

RESOLUTION 7-04A

Report 7-07 (CW, pp. 144–147)

WHEREAS, The 2004 convention adopted Res. 8-01A which established new procedures for ecclesiastical supervision, dispute resolution, and expulsion from membership in the Synod; and

WHEREAS, The 2007 convention adopted Res. 8-06 calling for a special task force to study further the composition of Hearing Panels under Bylaw sections 2.14, 2.15, and 2.17; and

WHEREAS, 2010 Floor Committee 7 has reviewed the report of the Resolution 8-06 Task Force (CW, pp. 144–147); and

WHEREAS, The floor committee agrees with the recommendation in the report that it is wise to modify the composition of hearing panels to include a layperson chosen from the Synod's roster of reconcilers; and

WHEREAS, The floor committee further agrees with the recommendation in the report that it is wise to appoint a hearing facilitator to Hearing Panels and Final Hearing Panels; and

WHEREAS, The floor committee believes that it would be wise to designate the Secretary of the Synod as the administrator for the process provided by Bylaw sections 2.14, 2.15, and 2.17; therefore be it

Resolved, That the Secretary of the Synod be designated as the administrator for the process provided by Bylaw sections 2.14, 2.15, and 2.17; and be it further

Resolved, That the Commission on Structure make the necessary changes to the Bylaws designating the Secretary of the Synod as the administrator for the process provided in Bylaw sections 2.14, 2.15, and 2.17; and be it further

Resolved, That the composition of Hearing Panels and Final Hearing Panels in Bylaws 2.14, 2.15, and 2.17 be modified to include two district presidents, a layperson chosen from the Synod's roster of reconcilers, and a hearing facilitator; and be it finally

Resolved, That the following changes be made to the Bylaws of the Synod.

PRESENT/PROPOSED WORDING

Definition of Terms

2.14.2 The definitions of terms used in this bylaw are as follows: ...

(j) **Hearing facilitator:** One selected by blind draw by the Secretary of the Synod as described in Bylaw 1.10.13.2, trained to serve as a facilitator for hearings before panels.

(k) [and following paragraphs re-lettered accordingly]

2.14.7.2 A Hearing Panel consisting of three two district presidents and one reconciler who is a layperson selected as follows but excluding the involved district presidents shall conduct the hearing:

(a) One district president selected by the accused.

(b) One district president selected by the district president who imposed the suspended status (a district president may not choose himself).

(c) ~~A third district president selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then One reconciler who is a layperson. Such third This member shall be chosen by blind draw from the Synod's roster of reconcilers among the remaining district presidents, excluding any involved district president, with the blind draw administered by the chairman of the Council of Presidents Secretary of the Synod and audited by witnesses.~~

(d) Each Hearing Panel shall have a nonvoting hearing facilitator who will serve as chairman of the panel.

(e) The hearing facilitator shall conduct the hearing, shall serve as chairman of the panel, and may draw upon persons and resources that he deems necessary for conducting a hearing in a fair and equitable manner.

(f) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

2.14.7.3 Upon receipt of a request for hearing, the chairman of the Council of Presidents shall promptly notify the accused and the district president who imposed the suspended status of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the chairman of the Council of Presidents within 15 days from the date of such notice. If either party declines to make a selection within 15 days, the chairman of the Council of Presidents shall then make such selection within five days.

2.14.7.4 The chairman of the Council of Presidents shall also promptly notify the Secretary of the Synod of the need for a hearing facilitator.

2.14.7.45 [and following numbers] When ~~two~~ the Hearing Panel members have so been chosen, ~~the chairman of the Council of Presidents they shall promptly be notified~~ notify them of their selection to the Hearing Panel and direct that they select the third member of the Hearing Panel within 10 days and notify the chairman of the Council of Presidents of their selection.

2.14.8.1 Within 30 days after receipt of the request, a Final Hearing Panel shall be selected.

(a) The panel shall be constituted in the same prescribed manner as described in Bylaws 2.14.7.2–2.14.7.5, except that the ~~three~~ ~~two~~ district presidents, reconciler, and facilitator that constituted the Hearing Panel and the involved district presidents are omitted from consideration for the Final Hearing Panel.

(b) The procedures for the final hearing shall be the same as prescribed in Bylaws 2.14.7.5–2.14.7.7.

(c) The chairman of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

2.15.7.2 A Hearing Panel consisting of ~~three~~ ~~two~~ district presidents (excluding the involved district presidents) and one reconciler who is a layperson selected as follows shall conduct the hearing:

(a) One district president selected by the accused (a district president, if he is the accused, may not choose himself).

(b) One district president selected by the President of the Synod.

(c) ~~A third district president selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then One reconciler~~

~~who is a layperson. Such third This member shall be chosen by blind draw from among the Synod's roster of reconcilers remaining district presidents, excluding any involved district president, with the blind draw administered by the chairman of the Council of Presidents Secretary of the Synod and audited by witnesses.~~

(d) Each Hearing Panel shall have a nonvoting hearing facilitator who will serve as chairman of the panel.

(e) The hearing facilitator shall conduct the hearing, shall serve as chairman of the panel, and may draw upon persons and resources that he deems necessary for conducting a hearing in a fair and equitable manner.

(f) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

(g) If a Referral Panel was formed, the three district presidents that served in that capacity are not eligible to serve on a Hearing Panel.

2.15.7.3 Upon receipt of a request for hearing, the chairman of the Council of Presidents shall promptly notify the accused and the President of the Synod of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the chairman of the Council of Presidents within 15 days from the date of such notice. If either party declines to make a selection within 15 days, the chairman of the Council of Presidents shall then make such selection within five days.

2.15.7.4 The chairman of the Council of Presidents shall also promptly notify the Secretary of the Synod of the need for hearing facilitator.

2.15.7.45 [and following numbers] When ~~two~~ the Hearing Panel members have so been chosen, ~~the chairman of the Council of Presidents they shall be promptly notified~~ notify them of their selection to the Hearing Panel and direct that they select the third member of the Hearing Panel within 10 days and notify the chairman of the Council of Presidents of their selection.

2.15.8.1 Within 30 days after receipt of the request, a Final Hearing Panel shall be selected.

(a) The panel shall be constituted in the same prescribed manner as described in Bylaws 2.15.7.2–2.15.7.5, except that the ~~three~~ district presidents, reconciler, and facilitator that constituted the Hearing Panel and the three district presidents that constituted a Referral Panel and any other involved district presidents are omitted from consideration for the Final Hearing Panel.

(b) The procedures for the final hearing shall be the same as prescribed in Bylaws 2.15.7.5–2.15.7.7.

(c) The chairman of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

2.17.7.2 A Hearing Panel consisting of ~~three~~ ~~two~~ district presidents (excluding the involved district presidents) and one reconciler who is a layperson selected as follows, shall conduct the hearing:

(a) One district president selected by the accused.

(b) One district president selected by the ecclesiastical supervisor who imposed the suspended status (a district president may not choose himself).

(c) ~~A third district president selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then One reconciler who is a layperson. Such third~~ This member shall be chosen by blind draw from among the Synod's roster of reconcilers remaining district presidents, excluding any involved district president, with the blind draw administered by the chairman of the Council of Presidents ~~Secretary of the Synod~~ and audited by witnesses.

(d) Each Hearing Panel shall have a nonvoting hearing facilitator who will serve as chairman of the panel.

(e) The hearing facilitator shall conduct the hearing, shall serve as chairman of the panel, and may draw upon persons and resources that he deems necessary for conducting a hearing in a fair and equitable manner.

(f) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

2.17.7.3 Upon receipt of a request for hearing, the chairman of the Council of Presidents shall promptly notify the accused and the involved ecclesiastical supervisor of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the chairman of the Council of Presidents within 15 days from the date of such notice. If either party declines to make a selection within such 15-day period, the chairman of the Council of Presidents shall then make such selection within five days.

2.17.7.4 The chairman of the Council of the Presidents shall also promptly notify the Secretary of the Synod of the need for a hearing facilitator.

2.17.7.4.5 *[and following numbers]* When ~~two~~ the Hearing Panel members have so been chosen, the chairman of the Council of Presidents ~~they shall be promptly notified~~ notify them of their selection to the Hearing Panel and direct that they select the third member of the Hearing Panel within 10 days and notify the chairman of the Council of Presidents of their selection.

2.17.8.1 Within 30 days after receipt of the request, a Final Hearing Panel shall be selected.

(a) The panel shall be selected in the same manner as described in Bylaws 2.17.7–2.17.7.5, except that the district presidents that constituted the Referral Panel and ~~the district presidents, reconciler, and facilitator that constituted~~ the Hearing Panel or any other involved district presidents are omitted from consideration for the Final Hearing Panel.

b) The procedures for the final hearing shall be the same as prescribed in Bylaws 2.17.7.5–2.17.7.7.

(c) The chairman of the Hearing Panel shall provide the Final Hearing Panel and the accused with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

Action: Adopted (9)

(During discussion, a motion to amend paragraph (c) of Bylaw 2.17.8.1 by adding the words "and the accused" after "Final Hearing Panel" was accepted by the committee as a friendly amendment. Res. 7-04A was adopted as changed [Yes: 1,060; No: 46].)

To Clarify Bylaw re Specific Ministry Pastor Limitations

RESOLUTION 7-05

Overture 7-07 (CW, p. 213)

WHEREAS, According to 2007 Res. 5-01B, specific ministry pastors (SMPs) are eligible to receive and accept calls and serve as SMPs in different geographic venues (2007 *Convention Proceedings*, p. 135); and

WHEREAS, The intent of Bylaw 2.13.1 is to describe the limitations of SMPs as a result of their status as SMPs; and

WHEREAS, The word "location" is commonly understood to designate a specific geographic venue; and

WHEREAS, The use of that word in current Bylaw 2.13.1 (a) may be misunderstood to imply that SMPs are not eligible to receive and accept calls; and

WHEREAS, The word "context" is used throughout Bylaw 2.13 pertaining to the status of SMPs; therefore be it

Resolved, that Bylaw 2.13.1 (a) be clarified as follows:

PRESENT/PROPOSED WORDING

Specific Ministry Pastor Status and Limitations

2.13.1 A "specific ministry pastor" is a minister of religion—ordained who has completed the requirements for service as a specific ministry pastor and has been examined by one of the Synod's seminaries, has received a regular call, and has been placed by the Council of Presidents into a specific Word and Sacrament ministry context. He is eligible to serve only in that specific ministry context for which he has been trained and may not be offered or accept a call for ministry for which he has not been certified as determined by his district president. He shall serve under the supervision of his district president and another pastor who is not a specific ministry pastor.

(a) Because he is under supervision of another pastor and because a specific ministry pastor's theological education has been formed in part by and for a specific ministry context, he may not be placed or called into ecclesiastical roles that exercise pastoral oversight outside the ~~location~~ context of his call.

Action: Adopted (9)

(After discussion, Res. 7-05 was adopted as presented [Yes: 1,008; No: 100].)

To Amend Bylaws 2.5.2 and 2.5.3 re Congregations Calling Pastors and Commissioned Ministers

RESOLUTION 7-06A

Overture 7-05 (CW p. 212)

WHEREAS, Current Bylaw 2.5.2 requires congregations to "call and be served only by ordained ministers who have been admitted to their respective ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod"; and

WHEREAS, Taken literally, this bylaw requires congregations to call only pastors rostered by the Synod, thereby

prohibiting the calling of candidates of LCMS seminaries and pastors rostered by any other church bodies; and

WHEREAS, Current Bylaw 2.5.3 requires congregations to “call only commissioned ministers who have been admitted to their ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod”; and

WHEREAS, Taken literally, this bylaw requires congregations to call only commissioned ministers rostered by the Synod, thereby prohibiting the calling of candidates of LCMS colleges and universities and commissioned ministers rostered by any other church bodies; and

WHEREAS, Agreements are in place with certain partner churches (*i.e.*, the Lutheran Church—Canada [LCC] and the American Association of Lutheran Churches [AALC]) that permit LCMS congregations to call rostered pastors and rostered members of these church bodies holding positions comparable to our commissioned ministers according to established agreements; therefore be it

Resolved, That Bylaw 2.5.2 be amended to accommodate the calling of pastors rostered by partner churches and candidates of LCMS seminaries by LCMS congregations as follows:

PROPOSED WORDING

2.5.2 Congregations that are members of the Synod shall call and be served only by (1) ordained ministers who have been admitted to their respective ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod; (2) candidates for the pastoral ministry who have satisfied the qualifications and requirements for assignment of first calls by the Council of Presidents acting as the Board of Assignments; or (3) ordained ministers who are members in good standing of church bodies that have been formally recognized to be in altar and pulpit fellowship with the Synod when agreements for such calls are in place;

and be it further

Resolved, That Bylaw 2.5.3 be amended to accommodate the calling of commissioned ministers rostered by partner churches, and commissioned minister candidates of LCMS colleges and universities by LCMS congregations as follows:

2.5.3 Congregations that are members of the Synod shall call only (1) commissioned ministers who have been admitted to their ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod; (2) candidates of LCMS colleges and universities who have satisfied the qualifications and requirements for assignment of first calls by the Council of Presidents acting as the Board of Assignments; and (3) commissioned ministers who are members in good standing of church bodies that have been formally recognized to be in altar and pulpit fellowship with the Synod when agreements for such calls are in place.

Action: Adopted (9)

(After discussion, Res. 7-06A was adopted as presented [Yes: 1,033; No: 65].)

To Add Wording to Bylaws re Expectations of Synod Membership

RESOLUTION 7-07A

Overture 7-01 (CW, p. 211)

Rationale

Following the example of the apostolic church (Acts 15:1–31), the Synod was formed so that under the blessing of God, the diversities of gifts might be used for the common profit (1 Cor. 12:4–31). Membership in the Synod brings with it great blessings which include:

- Confessional unity in the true faith
- Worldwide outreach opportunities
- Resources for mission and ministry
- Opportunities to show human care
- Theological training
- Certified church workers
- Mutual support
- Evangelical counsel and care
- Protection and aid

In thankfulness to God for these blessings and to enable the Synod to give bold witness by word and deed to the love and work of God the Father, Son, and Holy Spirit, and to extend our Gospel witness into all the world, members freely pledge to

- Uphold the confessional position of the Synod (Constitution, Art. II)
- Support the objectives of the Synod (Constitution, Art. III)
- Promote the purposes of the Synod by word and deed (Bylaw 1.3.4)
- Act in accordance with the Constitution and Bylaws of the Synod (Bylaw 1.3.4)
- Support the work of the Synod by means of their prayers, service, and financial support
- Assist in planning the work of the Synod by providing accurate statistical information

Therefore be it

Resolved, That Bylaw 1.3.4 be amended to read:

PRESENT/PROPOSED WORDING

1.3.4 Congregations together establish the requirements of membership in the Synod (Constitution, Art. VI). In joining the Synod, congregations and other members obligate themselves to fulfill such requirements and to diligently and earnestly promote the purposes of the Synod by word and deed. Members of the Synod, compelled by love for each other, accept the responsibility to financially support the work of the Synod and provide annual statistical information to enable the Synod to plan current and future ministry efforts based upon an accurate picture of the results of current ministries “within our churches, communities, and world.”

1.3.4.1 Members agree to uphold the confessional position of the Synod (Art. II) and to assist in carrying out the objectives

of the Synod (Art. III), which are the objectives of the members themselves. Thus, while congregations of the Synod are self-governing (Art. VII), they, and also individual members, commit themselves as members of the Synod to act in accordance with the Constitution and Bylaws of the Synod under which they have agreed to live and work together and which the congregations alone have the authority to adopt or amend through conventions.

Action: Adopted (12)

(Res. 7-07A was adopted as presented, after brief discussion [Yes: 731; No: 306].)

To Study Time Limitations for Initiating Dispute Resolution Process

RESOLUTION 7-08

Overture 7-17 (CW, p. 217)

WHEREAS, The Synod has established a process to resolve disputes, disagreements, or offenses which arise among members of the body of Christ (Bylaw 1.10) in a God-pleasing manner (Matt. 5:23–24); and

WHEREAS, The process developed by the Synod admonishes that disputes, disagreements, or offenses “should be resolved promptly” (Bylaw 1.10.1); and

WHEREAS, The present process does not require either side in a dispute to initiate the formal process of dispute resolution within a specific time frame, thus possibly placing the potential respondent in a position of never knowing if the dispute has been resolved or if action may be taken at some undetermined date in the future; and

WHEREAS, Delays in resolving disputes can inflict harm upon individuals and organizations; therefore be it

Resolved, That the Secretary of the Synod be directed to study this issue in consultation with the Council of Presidents and report to the next convention of the Synod, making any recommendations which would address this situation and improve the dispute resolution process.

Action: Adopted (12)

(Res. 7-08 was adopted as presented, after brief discussion [Yes: 997; No: 40].)



8. Synod Structure and Governance

Congregations Walking Together in Mission through Circuit Networks

To Restore Circuits to Their Primary Purpose

RESOLUTION 8-02A

**TF Report (CW TFR, p. 24); Overtures 8-17, 8-20, 8-57
(CW, pp. 227, 228, 241)**

WHEREAS, The congregation is the basic unit of Synod polity; and

WHEREAS, A circuit is a network of congregations structured “for congregations to review decisions of the Synod, to motivate one another to action, and to shape and suggest new directions” (Bylaw 1.3.6); and

WHEREAS, A primary purpose of circuits is to walk together to conserve and promote both the unity of faith and to carry out their mission and ministry (Bylaw 1.3.3); and

WHEREAS, Districts are authorized to create this component part of the Synod (Bylaw 1.3.2); and

WHEREAS, The circuit network of congregations is that forum where the voice of each congregation of the Synod may most clearly impact the work of congregation, circuit, district, and the Synod; and

WHEREAS, Representation at the circuit forum should be two representatives from each congregation of the circuit—one a pastor of the congregation and one a lay person; therefore be it

Resolved, That the circuit network of congregations gather during the triennium to celebrate their common confession and give voice to opportunities to share in mission and ministry; and be it further

Resolved, That the proposed amendments to Bylaws 5.1.1; 5.1.2; 5.2.3 (g); 5.3.1 (b) (5); 5.3.4 and 5.4.2 relating to circuits be amended accordingly as printed below.

5.1.1 A circuit is a network of congregations that “walks together” for mutual care, support, advice, study, ecclesiastical encouragement, service, coordination, resources, and counsel—all for the sake of greater congregational participation in God’s mission.

5.1.2 Districts shall establish circuits according to geographic criteria.

5.2.3 (g) He shall assist in the development and attainment of synodwide mission and ministry emphases.

5.3.1 (b) (5) To serve as a setting to review and evaluate programs, plans, and long-range directions of the district and the Synod and thus participate in the triennial process of suggesting, developing, and attaining Synod priorities and goals.

5.3.4 The circuit forum may also participate in the triennial process of suggesting, developing, and attaining Synod priorities and goals.

5.4.2 The purpose of a circuit convocation is to provide a setting in which congregational members may learn of and celebrate the ministry pursued by each congregation, may review and discuss the work of the circuit forum, may discuss and



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evaluate mission potential within the circuit, and may receive information on various phases of the work pursued through districts and the Synod.

(a) Its emphasis should be on inspiration, education, and motivation, and mission and theological discourse both within and beyond the circuit. The convocation should also be a place for in-depth discussion among all circuit congregation members of the theological and missiological issues before the Synod.

(b) The circuit counselor shall serve as coordinator of the circuit convocation and other circuit gatherings.

(c) The circuit counselor and any other officers shall have the primary responsibility of preparing the agenda for the circuit convocation.

Action: Adopted (11)

The 8-02 version of this resolution was initially introduced by the committee during Session 5, when the committee made several changes to the proposed resolution. The reference to Bylaw “5.2” in the final resolve was changed to “5.2.1”; the second-last resolve was deleted; and the words “and all changes to ‘ministers of religion-ordained’ and ‘ministers of religion-commissioned’ terminology throughout the *Handbook*” were deleted from the final resolve. During discussion, an amendment to delete the numbers “5.1” and “5.3” was being discussed when the committee was asked by the chair to return with a new version of the resolution that addressed concerns that had been raised. During Session 7, the committee returned with version 8-02A, replacing the words “rostered member of the Synod” in the final whereas paragraph with “pastor of the congregation.” An amendment was introduced to insert between the references to Bylaws 5.1.1 and 5.2.3 an amended version of new Bylaw 5.1.2 proposed by the committee, to read as follows: “Districts shall establish circuits according to geographic, demographic, and mission criteria, or such other criteria as shall be

determined by a district. After lengthy discussion of the proposed amendment that carried over into Session 11, the amendment was adopted [Yes: 556; No: 541]. After further discussion, Res. 8-02A was adopted as amended [Yes: 699; No: 417].)

Congregations Walking Together in Mission through Circuit Networks

To Elect Circuit Counselors

RESOLUTION 8-03B

TF Report (CW TFR, p. 24); Overtures 8-21, 8-57, 8-59 (CW, pp. 228-229, 241-242)

WHEREAS, The circuit counselor is the principal officer of the circuit, whose duties are assigned in the Bylaws of the Synod; and

WHEREAS, Current Bylaw 5.2.3 (a) states that the circuit counselor "shall serve under the direction of and be accountable to the district president and shall serve as his spokesman when so authorized and directed and shall assist him in doctrinal and spiritual supervision"; and

WHEREAS, Circuit counselors serve as circuit network coordinators; and

WHEREAS, The convention previously adopted the process for identifying synodwide emphasis on mission and ministry; and

WHEREAS, It is also important for the district president to have the opportunity to provide input into the nomination process of one who serves as an ecclesial extension of the district president's office; therefore be it

Resolved, That the process of nominating circuit counselors is primarily the responsibility of the congregation; and be it further

Resolved, That the district president be provided opportunity to suggest eligible candidates from within the circuit; and be it further

Resolved, That these elections take place at the circuit forum and be ratified by the district convention; and be it finally

Resolved, That the amendments re circuit counselor elections and responsibilities proposed for Bylaws 5.2.2 and 5.2.3 (g) as shown below be adopted.

5.2.2 The circuit counselor shall hold his position by virtue of his selection by the circuit forum and ratification by the district convention.

(a) Every voting congregation of each circuit shall be entitled to nominate as a candidate for the office of circuit counselor either one or two individual pastors of the member congregations of the circuit or from among the emeriti who hold membership in one of the member congregations of that circuit.

(b) The nominations shall be made at least four months prior to the elections and shall be submitted to the nominating committee through the secretary of the district.

(c) The pastor who receives a majority of votes cast on the nominating ballot shall be the nominee.

(d) If no candidate has received a majority, the district secretary shall forward to each congregation in that circuit an addi-

tional ballot with the names of the two men, or more in case of a tie, receiving the highest number of votes in the initial balloting.

(e) The congregations shall then mark their ballot with one name and return it to the district secretary by the date specified by him.

(f) The pastor who receives the majority of votes cast shall be the nominee.

(g) If no pastor has received a majority in the voting, a circuit caucus shall be held during an early session of the convention at a specified time on the agenda. Balloting shall take place by the pastors and lay delegates of the circuit until one pastor receives the majority of votes.

(h) Should the candidate(s) no longer be available for this office, the circuit caucus shall have the right to act on behalf of the congregations to nominate a replacement.

(i) Circuit forums shall meet at the call of their circuit counselors to select their circuit counselors no later than the time established by the district.

(j) Nominations for candidates for the office of circuit counselor may be submitted by a voting congregation of the circuit and by the district president, in consultation with the praesidium of the district.

(k) Selection of the circuit counselor shall be by election by written ballot. The privilege of voting shall be exercised by the representatives from each member congregation of the circuit, who shall have been selected in the manner prescribed by the congregation (cf. Bylaw 5.3.2).

(l) All nominated pastors serving congregations and emeriti pastors shall be eligible for election in accordance with section 4.3 of these Bylaws.

(m) Following presentations of pertinent information regarding each pastor as listed in Bylaw 3.12.3.6 (c) and circuit counselor responsibilities as provided hereafter in this bylaw, each voter shall write in the names of two pastors on the initial ballot.

(n) The three pastors (or more in case of a tie vote) who receive the highest number of votes in this preliminary ballot shall be placed on the next ballot. Each voter shall vote for only one candidate.

(o) Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, who shall be declared the nominee.

(p) Immediately following the circuit forum the circuit counselor shall report in writing the results of the selection process to the secretary of the district in preparation for ratification by the district convention.

(q) The convention shall have the right to alter the slate by amendment.

(r) The convention shall then ratify the slate of circuit counselors, which ratification shall constitute election.

5.2.3 (g) He shall assist in the development and attainment of Synod-wide mission and ministry emphases.

Action: Adopted (11)

(During discussion, a proposal to replace "begin with" with "is primarily the responsibility of" in the first resolve and "nominate" with "suggest" in the second resolve was accepted by the com-

mittee as a friendly amendment. A motion to amend the proposed wording for Bylaw 5.2.2 (b) by inserting “either” after the word “submitted” and by having the phrase “and by the district president” instead read “or by the district president, the latter” was ruled to be a change requiring prior consultation with the Commission on Constitutional Matters and therefore not in order. After further discussion, Res. 8-03B was adopted as changed [Yes: 619; No: 509].)

**Congregations Walking Together in Mission
through National Representation**
To Elect Delegates to the Synod Convention

RESOLUTION 8-05B

**Overtures 8-22, 8-28-29, 8-31-32, 8-35-45, 8-51-53,
8-56, 8-60 (CW, pp. 229-236, 238-242)**

WHEREAS, The Synod convention is the “principal legislative assembly, which amends the Constitution and Bylaws, considers and takes action on reports and overtures, and handles appropriate appeals and establishes general positions and policies of the Synod, provides overall program direction and priorities, and evaluates all such positions, programs, policies, directions, and priorities in order to provide responsible service for and on behalf of its members” (Bylaw 3.1.1); and

WHEREAS, Voting membership in the Synod is held by all member congregations of the Synod and exercised through their elected representatives to Synod and district conventions; and

WHEREAS, Removal of the electoral function of circuits eliminates the need for exceptional circuit delegates; and

WHEREAS, The number of delegates to a Synod convention shall be established to:

- Enable greater engagement of the delegates in the discussion and the proceedings of mission and business;
- Ensure equity in the number of delegates each district is apportioned; and
- Allow for a greater stewardship of the gifts of God’s people for the work of mission and ministry by opening up less expensive venues; and

WHEREAS, It is important that representatives of member congregations understand in advance of the election of delegates for Synod convention that an orderly process will be followed, one that includes:

- An apportioning of congregations in light of the district’s prescribed number of delegates;
- A selection of delegates in a manner that takes into consideration reasonable and equitable representation;
- A process for creating electoral clusters; and
- An election by those electoral clusters; therefore be it

Resolved, That the number of voting delegates to the Synod convention be fixed based on ten percent of the number of member congregations in the Synod six months prior to the first district convention; and be it further

Resolved, That voting delegates for Synod conventions be elected by electoral clusters; and be it further

Resolved, That each district shall select advisory delegates (minister of religion–ordained, minister of religion–commissioned) retaining the proportionate representation to voting delegates as is currently followed; and be it finally

Resolved, That the amendments re delegates and representatives to Synod conventions proposed for Bylaws 3.1.2, 3.1.2.1, 3.1.2.2, and 3.1.3.1 (“2007 Handbook Convention Version,” *TB*, pp. 228–230) be amended accordingly.

Voting Delegates

3.1.2 *Voting delegates shall consist of one pastor and one layman from each electoral circuit.*

(a) *An electoral circuit shall consist either of one or two adjacent visitation circuits, as shall be determined by each district on the basis of the following requirements: each pair of delegates shall represent from 7 to 20 member congregations, involving an aggregate communicant membership ranging from 1,500 to 10,000.*

(b) *Exceptions to these requirements may be made only by the President of the Synod upon request of a district board of directors.*

The Office of the Secretary of the LCMS shall facilitate the election of voting delegates to the next following national convention. These delegates shall be elected for three-year terms during the conventions of the districts of the Synod.

(a) *The total number of voting delegates shall be set at 10% of the number of congregations in the Synod six months prior to the start of the first district convention. Such number shall be rounded to the higher even number to enable delegate pairs (lay and minister of religion–ordained).*

(b) *Two factors shall be averaged to determine the number of delegates from each district. Those factors are:*

(1) *The percentage of the district’s member congregations compared to the number of member congregations of the Synod; and*

(2) *The percentage of the number of confirmed members of the district’s congregations compared to the number of confirmed members of the congregations of the Synod.*

(c) *The most recent available roster statistics shall be used to determine all matters related to delegate representation.*

(d) *One-half of the district’s total allotment of delegates shall be laity from member congregations of the district and one-half shall be a minister of religion–ordained with membership in the congregations of the district.*

3.1.2.1 *Elections of voting delegates to the national convention shall ordinarily take place in accordance with established policy and procedure as follows.*

(a) *Each electoral circuit shall meet at the call of the counselor(s) to elect its delegates not later than nine months prior to the opening day of the convention. The district board of directors shall determine how its electoral clusters will caucus in light of its prescribed number of delegates to the next national convention. Such groupings shall take into consideration geographical and such other factors as will provide reasonable and equitable congregational representation in and as a result of the delegate selection process to occur not later than nine months prior to the opening day of the Synod convention.*

(b) Elections shall be by written ballot. Candidates for election as delegates to the national convention shall be the delegates attending the district convention, except for those unwilling or unable to serve.

(c) The privilege of voting shall be exercised by one pastor and one layperson from each member congregation of the circuit, both of whom shall have been selected in the manner prescribed by the congregation. Multiple parishes shall be entitled to a lay vote from each member congregation. Time shall be allotted on the district convention agenda to allow the delegates from each electoral cluster to caucus in order to select its delegates to the following national convention.

(d) All pastors who are not advisory members under Article V B of the Constitution shall be eligible for election. A circuit counselor appointed by the president of the district shall chair the caucus. Nominations shall be received and delegates elected in the following order: (1) minister religion-ordained delegate; (2) lay delegate; (3) alternate minister religion-ordained delegate; and (4) alternate lay delegate.

(+) Each voter may write in the names of two pastors on the initial ballot. The three pastors (or more, in case of a tie vote) who receive the highest number of votes in this preliminary ballot shall be placed on the next ballot.

(2) Each voter shall now vote for only one candidate. Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, whereupon he shall be declared the pastoral delegate.

(3) The congregation or congregations served by the elected pastoral delegate shall be removed from consideration for supplying any other voting delegate or alternate for that particular convention.

(e) A majority ballot vote is required for the election of each delegate. Prior to the meeting of the electoral circuit, each congregation may nominate one layperson, either from its congregation or from the circuit. These names must be submitted to the circuit counselor prior to the day of the circuit meeting and shall constitute the slate of candidates. All congregational nominees, except those who have been eliminated through the election of the pastoral delegate, shall be eligible for election.

(+) Each voter may write in the name of two of the remaining lay nominees on the initial ballot. The three laypersons (or more, in case of a tie vote) who received the highest number of votes in this preliminary ballot shall be placed on the next ballot.

(2) Each voter shall now vote for only one candidate. Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one layperson shall have received a simple majority of all votes cast, whereupon he or she shall be declared the lay delegate.

(3) The congregation from which the lay delegate has been elected shall then be removed from consideration for supplying any alternates to that particular convention.

(f) All other pastors who received votes in the initial write-in ballot, except those who were eliminated through the election of the lay delegate, shall be eligible for election as the alternate.

(1) Each voter shall now vote for only one candidate.

(2) Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, whereupon he shall be declared the alternate pastoral delegate.

(3) The congregation or congregations served by him shall be removed from consideration for supplying the remaining lay alternate.

(g) All lay nominees except those who have been disqualified through the procedures listed above shall be eligible for election as the alternate lay delegate. The election of the alternate shall follow the same procedure as in paragraph (f) above.

(+) (f) Each four persons delegate elected shall come from four different member congregations.

(+) (g) The circuit counselor(s) selected to chair the caucus shall report the results of the election to the secretary of the district in writing immediately after said election.

(+) (h) If neither the delegate nor the alternate (pastoral minister religion-ordained or lay) can is able to serve, the vacancy shall be filled by an appointment of the district president in consultation with the respective circuit counselor(s) harmony with Bylaw 3.1.2.1 (a).

(i) Delegates are certified by the submission of their names and addresses to the Secretary of the Synod by the secretary of the district using official registration forms provided by the Secretary of the Synod.

3.1.2.2 Voting delegates Delegates shall serve from the time of election a three year term beginning with until the next district convention, shall functioning as advisory members of the circuit forum, shall serve as resource persons to the congregations they represent and to the district and national Synod, in the circuit, and shall assisting in the dissemination and implementation of reports and resolutions of the national convention Synod in the circuit.

(a) Delegates They are responsible to the circuits the congregations they represent and shall attempt to discover the sentiment of the members thereof, but the congregations

(b) Congregations shall not require their delegates them to vote in accordance with specific instructions, but every delegate shall be permitted to vote according to his or her own conviction.

(b) Delegates are expected to be faithful in attendance at They shall attend all sessions of the convention. All duly elected voting delegates shall attend all sessions regularly until the close of the convention. Delegates who arrive late or leave early or who do not attend at all shall and present a written excuses to their respective district president for all absences, late arrivals, and early departures.

(d) Delegates shall report the actions of the Synod to their circuits after each convention, preferably appearing before each of the congregations they represent.

3.1.3.1 Each district shall select one advisory delegate for every 60120 advisory ordained ministers and specific ministry pastors, and one advisory delegate for every 60120 commissioned ministers on the roster of the Synod. Fractional groupings shall be disregarded except that each district shall be entitled to at least one advisory delegate in each category.

Action: Referred to Commission on Handbook (11)

(After explanation of the resolution and deletion of its third whereas paragraph by the committee, discussion followed until a motion to refer the resolution to the Commission on Handbook was introduced and carried [Yes: 583; No: 551]. In Session 12, a motion to reconsider the referral failed [Yes: 529; No: 576].)

**Congregations Walking Together in Mission
Establishing Synod's Priorities**
To Give Priority to Circuit and District Overtures

RESOLUTION 8-06A**TF Report (CW TFR, p. 37)**

WHEREAS,

- Laity and called workers of local congregations exercise leadership to influence one another by the power of the Word.
- Individual congregations exercise leadership to influence congregations of the circuit (and/or their next-nearest peers) and of the district by the power of the Word.
- Circuit forums exercise leadership to influence other circuits of the district by the power of the Word.
- District conventions (consisting of all of a district's congregations) exercise leadership to influence other districts of the Synod by the power of the Word.
- The Synod, through conventions, exercises the responsibility to advise the members of the Synod by the power of the Word with respect to the collective will and understanding of the Synod (resolutions).
- Congregations of the Synod ratify certain resolutions (constitutional amendments and/or doctrinal statements).
- Members of the Synod exercise the responsibility to honor and uphold the resolutions of the Synod.
- Members of the Synod exercise the privilege of dissent by the power of the Word according to the provisions of the Synod.

Therefore be it

Resolved, That a preferred process of receiving overtures to the conventions of the Synod be established; and be it further

Resolved, That congregations be encouraged to send convention overtures to the circuit for study, discussion, and possible amendment; and be it further

Resolved, That while all overtures sent to district and national conventions are received, those overtures which have been a part of the circuit's work "to review decisions of the Synod, to motivate one another to action, and to shape and suggest new directions" (Bylaw 1.3.6) are to be given a higher priority of consideration; and be it further

Resolved, That priority be given to overtures submitted to the conventions of the Synod by circuits and districts, with

floor committees still giving consideration to all submitted overtures; and be it finally

Resolved, That the amendments advocating giving priority to circuit and district overtures by national Synod conventions proposed for Bylaws 3.1.6.2–3.1.6.2.5; 4.2.1 (b)–(c); 5.2.3 (f); and 5.3.3–5.3.4 be adopted accordingly as shown ("2007 Handbook Convention Version," *TB*, pp. 232–233, 311, 320–321).

Action: Declined (12)

(During discussion, an amendment was proposed to reinstitute the language of Bylaw 5.3.3, ruled by the chair to be a substitute motion and declined consideration by the assembly [Yes 481; No: 542]. After lengthy discussion, Res. 8-06A was not adopted [Yes: 488; No: 617].)

**Congregations Walking Together in Mission
in Larger Clusters (Districts)**

**To Study Future District Function
and Configuration**

RESOLUTION 8-07**TF Report (CW TFR, pp. 25–26); Overtures 8-51–55
(CW, pp. 238–240)****Preamble**

Districts are large ecclesial clusters (congregations and circuits) established by the Synod for the care, support, advice, ecclesiastical encouragement, service, coordination, and counsel that will foster the congregation's greater participation in God's mission. Present district boundaries were determined by the national Synod with the intention of providing the most efficient and effective support and ecclesiastical encouragement and counsel to local congregations. Districts (all congregations together) also serve as grassroots mission councils and as leadership avenues for in-depth study, influence, and persuasion by the Word of God, thereby serving as channels to persuade and influence the national Synod through overtures and expanded leadership (assisting in setting the agenda for the national convention).

According to the data received from all 35 districts in 2008, the districts are vastly different in size—ranging from 53 to 372 congregations and from 11,000 to 166,000 communicants. Staffing in the districts ranges from 1.5 full-time-equivalent (FTE) workers to 28 FTE workers. (A total of 386 FTEs work for the 35 districts). District budgets vary from \$570,000 to more than \$7,000,000. Annual unrestricted remittances from districts to the national Synod vary from \$60,000 to nearly \$3,000,000.

Is the current make up of districts with its disparity in sizes the most effective and efficient means to support the congregations of Synod? What is the purpose and function of the districts and how do they help the local congregation carry out its ministry? This is a topic that deserves careful and thoughtful study so that we can be about our Lord's work. This study needs to be done with great care and sensitivity to the

tradition and history of the current 35 districts of Synod. The Blue Ribbon Task Force on Synod Structure and Governance recognized the importance and immensity of this part of our structure and recommended that a special task force be convened by the President of the Synod to work in consultation with Synod's Board of Directors and the Council of Presidents.

WHEREAS, Many expectations are put upon the districts to provide support and resources to advance God's kingdom through healthy congregations. In an effort to bring the Synod closer to the congregations, districts may become the primary leaders in providing services (youth, stewardship, education, and outreach), coordinating North American mission efforts, leading North American human care ministries, providing ministerial growth and support services, and giving worship guidance and leadership; and

WHEREAS, "The Synod decides when and whether a district shall be formed, divided, realigned, or merged with another or other districts, or dissolved; determines the boundaries of a district; and approves the name of a district" (Bylaw 4.1.1.3); and

WHEREAS, Any proposal for reconfiguration of districts initiated by the national convention of the Synod shall "include a substantiated description of the nonviable aspects of the current district(s) on the basis of general principles of viability adopted from time to time by conventions of the Synod, and shall specify the problems or factors which make the adoption of the proposal advisable or necessary" (Bylaw 4.1.1.3 [b] [3]); and

WHEREAS, General principles of viability have never been adopted by conventions of the Synod; and

WHEREAS, A proposal for reconfiguration of districts is to "provide a specific and realistic development plan for the proposed district(s), including detailed proposals for staff personnel and financial operations" (Bylaw 4.1.1.3 [b] [5]); and

WHEREAS, There is a need for careful, thoughtful, and unbiased study of the function, size, and configuration of the districts of the Synod; and

WHEREAS, The Atlantic, Eastern, New England, and New Jersey districts have indicated their willingness to participate as pilot districts for recommendations coming from a special task force on district configuration, size, and function; therefore be it

Resolved, That the 2010 LCMS convention direct the President of the Synod to convene a special task force to work in consultation with the Council of Presidents and the Synod's Board of Directors to submit to the next Synod convention a recommendation that includes, but is not limited to, the following:

- General principles of viability for a district as called for in Bylaw 4.1.1.3 (b) (3);
- The purpose and function of a district;
- Recommendations to improve efficiency and coordination between the Synod and districts and among the districts, including possible changes in the number and configuration of districts; and

- An implementation plan for any recommended changes that will address staff personnel and financial operations, as called for in Bylaw 4.1.1.3 (b) (5).

and be it further

Resolved, That after the task force has completed its study and determined the principles of viability, purpose, and function of a district, it be encouraged to work closely with the Atlantic, Eastern, New England, and New Jersey districts in a pilot program for implementing its recommendations for district configuration; and be it further

Resolved, That the work of the task force be done with great care and sensitivity to the history and tradition of current districts, working cooperatively and collegially with each district; and be it finally

Resolved, That the task force consist of 15 members:

- Appointed by the President of the Synod in consultation with the Board of Directors and the Council of Presidents:
 - Two representatives (one lay and one rostered member of Synod) from each of the five geographical regions under the current district groupings of the Council of Presidents
 - One district executive
 - One member of the Blue Ribbon Task Force on Synod Structure and Governance
- One member of the Commission on Constitutional Matters (CCM) selected by the CCM
- One district president chosen by the Council of Presidents
- The Chief Mission Officer of the Synod

Action: Adopted (5)

(Res. 8-07 was introduced by the committee after replacing the word "individual" with "rostered" in the final resolve. During discussion, an amendment was proposed to change "15" to "19" in the first line of the final resolve and to add an additional bullet: "One representative from the Atlantic, Eastern, New England, and New Jersey districts as appointed by their district presidents." The motion to amend was defeated [Yes: 372; No: 752]. An amendment to change "15" to "16" in the same final resolve and to delete "One district president chosen by the Council of Presidents" from that resolve, replacing it with "The district presidents of the non-geographic districts" was also defeated [Yes: 474; No: 663]. A proposed amendment to replace the third bullet in the first resolve, "Based upon the principles of viability, purpose, and function of a district, a recommendation for the number and configuration of districts" with new wording "Recommendations to improve efficiency and coordination between the Synod and districts and among the districts, including possible changes in the number and configuration of districts" was accepted as a friendly amendment. A motion to amend the second resolve by replacing the words "the Atlantic, Eastern, New England, and New Jersey districts" with "one district from each of the five regions" was defeated [Yes: 234; No: 923]. Res. 8-07 was adopted as changed [Yes: 693; No: 474].)

**Congregations Walking Together in Mission
and Served by a Flexible National Office
To Realign the National Synod Ministries
around Two Mission Boards**

RESOLUTION 8-08A

**TF Report (CW TFR, pp. 39–44); Overtures 8-67–73,
8-81 (CW, pp. 243–246, 248)**

Preamble

The Blue Ribbon Task Force on Synod Structure and Governance (BRTFSSG) in its early work during 2005–06 asked church leaders what in the current Synod structure is “broken.” Among the many answers (some of which are enumerated in the “Final Report of the Blue Ribbon Task Force on Synod Structure and Governance” on page 2) were concerns that the structure of the national Synod has evolved over the years into a complex and inefficient system that is perceived as unresponsive to the needs of the congregations.

Certain mission and ministry emphases, programs, and services provided by the national office (often required by the Synod’s Bylaws) are redundant in light of programs and services offered by others at the national and/or district levels, or by a variety of the Synod’s recognized service organizations (RSOs), parachurch organizations, and others. Other programs and services may be completely unnecessary. In either case, the result is poor stewardship of human and fiscal resources. Congregational involvement in national office goals is not always direct or clear. The current program board and commission structure lacks accountability and is expensive to fund. At the 2007 national convention, the Synod’s Treasurer warned that the national structure could no longer be fiscally supported. In this past triennium the national office staff has been significantly reduced, salary increases have been set aside, a voluntary retirement incentive was put in place, and still the financial reserves of the Synod have been depleted.

Seven program boards and six commissions—most with staff—carry out independent responsibilities as dictated by the Synod’s Bylaws. Over the years, conventions have modified board and commission responsibilities. This has helped to make boards and commissions accountable to the national convention but not to one another. The effect today is that the national office operates to some extent as a series of “silos.” Though the boards and commissions and their staffs have worked hard to coordinate their work, particularly in recent years, the current framework of structure and governance lacks accountability to the express current dictates and needs of the Synod’s congregations. Finally, the “siloes” setup of the boards and commissions creates complications in business oversight and legal compliance. The current operational structure of the Synod’s boards and commissions and the relationship of staff coordination and accountability begs for improvement.

The BRTFSSG has studied and reviewed the structure of the Synod and sought to develop principles and structures that

enhance the ability of the Synod to carry out mission and ministry tasks that Christ has given to His church. “Mission” is the work Christ has given His church, and “ministry” is how His church does that mission. Thus, BRTFSSG recommendation #18 seeks to sharpen the Synod’s focus on mission and ministry in ways that help us remember who we are and what we are as we walk forward together in response to Christ’s call. So that we most effectively serve that mission, the following resolution advocating the realignment of the national office and its relationship to congregations is offered.

WHEREAS, During the Synod’s 163-year history, it has on many occasions evaluated and adjusted its national operations and their relationship to districts, circuits, and congregations; and

WHEREAS, As the Synod grew, it was necessary to implement additional systems of operations, accountability, and organization; and

WHEREAS, Occasionally the Synod in convention implemented changes to its national operations structure in order to address specific issues; however, it did so without realizing the effect on the whole; and

WHEREAS, With significantly diminishing unrestricted funds at the national level, there is a need to “right-size” national operations in a way similar to what many districts, congregations, schools, and family households have done to adjust the size of operations to fiscal realities; and

WHEREAS, At the 2009 district conventions, more than 7,000 survey respondents (approximately 70 percent) agreed that there is a need to realign national office operations, and during the regional gatherings of delegates survey respondents also agreed (50 to 75 percent), only raising caution with the concept of creating “advisory commissions”; and

WHEREAS, After years of study, now is the time to realign the national operations of the Synod for the sake both of its MISSION effectiveness and faithful STEWARDSHIP of the gifts of God to His church; therefore be it

Resolved, That current bylaw responsibilities for the Commission on Theology and Church Relations (CTCR) and for the Commission on Doctrinal Review be retained. The Commission on Constitutional Matters (CCM) will continue to be responsible for interpreting the Constitution, Bylaws, and resolutions of the Synod, while the Commission on Handbook (COH) (presently called the Commission on Structure) will be responsible for the ongoing maintenance and management of the *Handbook* and for making recommendations to the convention for modification of the same, the process of appointing the COH following the process used to appoint the CCM; and be it further

Resolved, That the national office operations be realigned so that

(a) the existing program boards and some staffed commissions are eliminated;

(b) all staff performing functions ultimately assigned to the national office are accountable to an officer of the organization, with the exception of the CTCR; and

(c) functions currently performed by the program boards and staffed commissions, with the exception of the CTCR, be realigned into a new two-office ministry structure or assigned to the Office of the President, the LCMS Board of Directors, districts, or other LCMS agencies; and be it further

Resolved, That a Chief Mission Officer (CMO) (who shall be a minister of religion—ordained) position reporting to the Synod President be created by bylaw, to be responsible for supervising the day-to-day activities of the ministry functions of the national office. This position will be appointed by the President of the Synod with the mutual concurrence of the Board of Directors. The CMO will serve a three-year renewable term of office at the direction of the President of the Synod. The CMO, the Chief Financial Officer CFO, and the Chief Administrative Officer (CAO) will be expected to work closely together in carrying out the programmatic, administrative, and financial functions of the national office in response to the Synod emphases selected by the national convention; and be it further

Resolved, That an Office of National Mission be responsible for coordinating national office ministry that is directed toward or serving domestic ministries and especially congregations and schools through their districts. Such ministries may include but not be limited to Lutheran school ministries and accreditation, human care and domestic mercy efforts, stewardship, evangelism, church planting and revitalization, and youth ministry; and be it further

Resolved, That an Office of International Mission be established to oversee the work of the LCMS in other countries. This office, among other functions, would place and support foreign missionaries, establish and maintain international schools, coordinate international relief efforts, and support and encourage the work of the Synod's international partner churches in conjunction with the Office of the President; and be it further

Resolved, That these offices each have staff reporting to the CMO, who is accountable to the President of the Synod; and be it further

Resolved, That each of these two offices and their staff function under policies developed by two new mission boards: (1) Board for National Mission; and (2) Board for International Mission. These policies will establish boundaries, parameters, and principles that guide the respective mission office in determining present and future activities and programs. The mission boards will have oversight of the implementation of these policies, while the President of the Synod will be responsible for supervising the implementation of mission board policies in accordance with his responsibilities under Constitution Art. XI and Bylaws 3.3.1.1.1–3.3.1.3; and be it further

Resolved, That the President's Office (through the CMO) coordinate communication and public relations functions as well as fund-raising activities; and be it further

Resolved, That the President's Office (through the CMO) and the seminary boards of regents provide leadership and coordination of seminary pastoral formation; and be it further

Resolved, That the President's Office (through the CMO) provide leadership and coordination for pre-seminary and post-seminary pastoral formation; and be it further

Resolved, That the functions of the former Board for University Education (BUE) be distributed to the Concordia University System (to be retained as a synodwide corporate entity), the various university boards of regents, and the LCMS Board of Directors; and be it further

Resolved, That due to the significant impact of these decisions and with the understanding that for “decency and order,” care must be taken that the implementation of these actions not bring undue hardship on ministry and personnel charged with these national operations, a “transition team” will immediately be put together by the President of the Synod in consultation with the Board of Directors and the Council of Presidents; and be it finally

Resolved, That to accomplish this realignment, the pertinent bylaws be amended accordingly as shown (“2007 Handbook Convention Version”) as follows:

Bylaw	Subject	Today's Business Page(s)
1.2.1	Definitions	169–171
1.4.3	Relationships of Officers	173
1.4.4	Relationships of Boards	173
1.4.5	Relationships of Agencies	173–174
1.4.6	Relation and Role of Staff	174
1.5.5.1–1.5.5.2	Agency Operations	177–178
3.2.1–3.2.2.1	The Governing Boards of Synod	236
3.2.3–3.2.3.1	The Commissions of the Synod	236–237
3.3.1–3.3.1.2	Administrative Duties of the President	238–240
3.3.2.2	First Vice President and Colloquy	241
3.3.5.5	Responsibilities of Board of Directors	243–244
3.3.5.9	Appointments by Board of Directors	245
3.4.2–3.4.2.3	The Chief Administrative Officer	246–247
3.4.3–3.4.3.8	The Chief Mission Officer	247
3.5.1–3.5.2.1	National Office Teams	248
3.6.6–3.6.6.6	Concordia University System	255–257
3.8.1–3.8.3.2; 3.8.3–3.8.3.4	Mission Boards	259–260, 261
3.8.2.3–3.8.2.7; 3.8.3.3–3.8.3.6	Mission Offices	260–261, 262
3.8.2–3.8.8.2.3	Deletion of Existing Boards	262–266
3.9.1–3.9.7.2	Commissions	266–274
3.10.2–3.8.3.5.10.1	Colloquy	275–280
3.10.4–3.10.4.7.10	Seminaries	280–291
3.10.5–3.10.5.6.10	CUS Boards of Regents	291–302
3.12.3.5	Nominations for Boards of Regents	307–308

and that Bylaw 3.3.1.3, initially printed in *Today's Business*, pp. 240–241, be replaced with the following:

Responsibilities and Duties—Ecclesiastical and Administrative

3.3.1.3 The President shall have powers responsibilities and duties that are both ecclesiastical and administrative.

(a) He shall report in person or through a vice-president or other officer of the Synod to all district conventions and to that end formulate the report that is to be made.

(b) He shall make provisions for new district presidents and members of boards and commissions of the Synod to be acquainted with their duties and responsibilities.

(c) He shall carry out his constitutional responsibility (Art. XI B 1–4) for the supervision of the doctrine and administration of all officers, executives, and agencies of the national office.

(d) He shall personally or by way of a representative have the option to attend all meetings of all commissions (except the Commission on Constitutional Matters), the Synod's program boards, the boards of all synodwide corporate entities, and the Board of Trustees—Concordia Plans, and (Board of Direc-

tors—Concordia Plan Services), including executive sessions: (the President or his representative serves as a voting member of the mission boards and serves as a voting member of the Board of Directors).

(1) The President's representative shall normally be a member of the ~~Administrative~~ Team.

(2) The President shall, in reasonable time, receive notice of such meetings, the proposed agenda, and minutes thereof.

(~~d~~)e He shall engage in consultation with each program board, commission, and the governing board of each synodwide corporate entity to reach mutual concurrence on a slate of candidates for the position of chief executive or executive director.

(f) As ecclesiastical supervisor, he shall provide leadership to all officers, agencies, and national office staff of the Synod. Through the Chief Mission Officer, he shall

(1) coordinate the content of communications, public relations, and news and information provided by the Synod.

(2) coordinate and supervise all fund-raising and planned giving activity by the national Synod and its agencies.

(3) serve the Synod by providing leadership, coordination, and oversight for pre-seminary education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education and health within the Synod.

(~~e~~)g He shall consult with the vice-presidents, as elected advisers, whenever important and difficult Synod, inter-Lutheran, and partner church questions arise.

(~~f~~)h He shall establish the duties and responsibilities of the First Vice-President in consultation with the First Vice-President.

(~~g~~)i He shall make an official report at each meeting of the Synod in convention.

(~~h~~)j He shall approve the draft of the *Convention Proceedings* before it is published by the Secretary of the Synod.

(~~i~~)k He shall have the right to authorize the vice-presidents to perform the duties of his office and hold them responsible for their performance. Accountability, however, shall always remain with the President.

(~~j~~)l He shall exercise executive power when the affairs of the Synod demand it and when he has been expressly invested with such power by the Synod in convention.

(~~k~~)m He shall be authorized, in the event that the affairs of the Synod require the exercise of executive power for a purpose for which there is no specific directive of the Synod, to exercise such power after consultation with the vice-presidents, the Board of Directors of the Synod, or the Council of Presidents, whichever in his judgment is most appropriate. Any member of the Synod shall have the right to appeal such action to the Commission on Constitutional Matters and/or the Synod in convention, whichever is appropriate. The Lutheran Church Extension Fund—Missouri Synod is exempt from this bylaw.

(~~l~~)n He shall in the interval between meetings of the Synod in convention appoint special boards or committees whenever the purpose for which the Synod has been organized requires or when conditions arising in the course of time demand such action.

and that Bylaw 6.2, initially printed in *Today's Business*, pp. 322-324, be replaced with the following:

6.2 Recognized Service Organizations

6.2.1 The granting of recognized service organization status by the Synod signifies that a service organization, while independent of the Synod, fosters the mission and ministry of the church, engages in program activity that is in harmony with the programs of the boards of the Synod, and respects and does not act contrary to the doctrine and practice of the Synod.

(a) Under the governance and policies of its own board, a recognized service organization operates with freedom and self-determination as a ministry organization independent of the Synod or districts or member congregations of the Synod in the establishment and evaluation of its own objectives, activities, and programs, in organization and administration, and in financial matters.

(b) The Board of Directors of The Lutheran Church—Missouri Synod shall adopt common policies for granting recognized service organization status.

(c) Each ~~operating other granting~~ office or agency ~~of the Synod~~ may also adopt policies and criteria approved by the LCMS Board of Directors to assure that the office or agency's unique needs are met.

6.2.2 According to policies adopted by the Synod Board of Directors, recognized service organization status may be granted ~~by the Office of National Mission, the Office of International Mission, the boards of the synodwide corporate entities, and other agencies as identified in the Board of Directors' policy~~ to a service organization (other than an auxiliary) that extends the mission and ministry of the Synod but is not part of the Synod as defined by its Constitution and Bylaws.

(a) Requests Applications for recognized service organization status shall be made to ~~the Office of the Secretary of the Synod for processing according to policies developed by the Synod's Board of Directors~~ the board of the Synod to which the organization desires to relate.

(b) Within the area of its responsibility and in accordance with the Synod Board of Directors' policy, each granting office or agency ~~of the Synod~~ may determine those organizations to which recognized service organization status will be granted.

6.2.3 Each granting agency authorized by the Synod Board of Directors ~~policy of the Synod~~ shall adopt policies requiring each recognized service organization to give its assurance in its governing documents that recognition as a service organization is not an endorsement by the Synod or a guarantee of financial responsibility for the debts and obligations of the organization or for services provided or offered.

Action: Adopted (3)

During discussion, an amendment was introduced and carried to insert “who shall be a minister of religion—ordained” after the word “(CMO)” in the third resolve [Yes: 636; No: 539]. A motion to amend the third and fourth resolutes by replacing “four” with “three” was accepted by the committee as a friendly amendment. The committee also agreed to strike the second-last resolve as an unintentional duplication. When an amendment was introduced to delete the third resolve advocating changing the title “Vice-President—Finance—Treasurer” to “Chief Financial Officer,” the

committee again expressed its willingness to accept the change as a friendly amendment. (The reference to Bylaws 3.4.1–3.4.1.4 in the listing of bylaws following the final resolve was also deleted by the committee.) A motion was introduced to suspend the rules to allow the requirement of a 2/3 vote for this resolution, which motion, itself requiring a 2/3 vote, was not carried [Yes: 611; No: 566]. A motion was introduced to amend the now-third resolve by replacing the words “This position will be appointed by the President of the Synod with the mutual concurrence of the Board of Directors” with “The Chief Mission Officer shall be elected by the Board of Directors, the President of the Synod casting one vote as a member of that board. The CMO may serve an unlimited number of terms.” After an amendment to this amendment proposing to insert “who shall be a minister of religion—ordained” after “Chief Mission Officer” was withdrawn, the amendment was not carried [Yes: 490; No: 677]. When the allotted time for debate had expired and debate was ended, Res. 8-08A was adopted as amended [Yes: 613; No: 568].)

Congregations Walking Together in Mission Establishing Synod Priorities

To Develop Process for Developing Triennial Mission and Ministry Emphases

RESOLUTION 8-09

TF Report (CW TFR, pp. 36–37)

WHEREAS, The Synod was divided into districts in 1854 and into circuits in 1866, both actions taken in order to create greater administrative effectiveness and increased participation by both pastors and congregations; and

WHEREAS, Congregations are the members of the Synod and thus carry out the mission and ministry emphases of the Synod; and

WHEREAS, The more engaged congregations, circuits, and districts are in setting the mission and ministry goals of the national church body, the better the Synod walks together; therefore be it

Resolved, That the Synod adopt a process for identifying synodwide mission and ministry emphases on a cycle consistent with the national convention schedule; and be it further

Resolved, That the congregations, schools, and agencies of the Synod be encouraged to embrace the mission and ministry emphases between conventions by developing individual ministry goals that can be carried out by each entity, thus providing a common focus for the entire LCMS as it engages in ministry together; and be it finally

Resolved, That Bylaws 3.3.1.1.1, 3.5.1, 3.5.2, 4.2.1 (d), and 4.4.2 (a) be amended to facilitate the regular development of mission and ministry emphases as shown (“2007 Handbook Convention Version,” *TB*, pp. 239, 248, 311, 313).

Action: Adopted (3)

(The committee noted that references to “quadrennial” throughout the resolution and related bylaws should be changed to “triennial.” A substitute motion to replace all references to “mission and ministry” with the words “doctrine and unity” was declined con-

sideration by the assembly [Yes: 494; No: 657]. Following further discussion, Res. 8-09 was adopted [Yes: 781; No: 380].)

Congregations Walking Together in Mission and Served by a Flexible National Office

To Amend Constitution Articles X and XI

RESOLUTION 8-10

TF Report (CW TFR, pp. 39–44)

WHEREAS, Resolution 8-08A realigned the national office for more effective ministry; and

WHEREAS, The Vice-President-Finance—Treasurer will be appointed by the Board of Directors and given the title Chief Financial Officer; therefore be it

Resolved, That Articles X and XI be amended accordingly, as shown (“2007 Handbook Convention Version,” *TB*, pp. 163–165).

Action: Adopted (12)

(When the committee introduced Res. 8-10, it inserted “accordingly” after “amended” in the resolve. The resolution was adopted by the required 2/3 vote [Yes: 796; No: 305].)

Congregations Walking Together in Mission To Direct the Board of Directors to Amend the Bylaws as Necessary

RESOLUTION 8-12A

TF Report (CW TFR)

WHEREAS, Despite the careful work of the floor committees of the convention, the complex work of making major inter-related changes to the Bylaws can result in unintended gaps or ambiguities; and

WHEREAS, Current Bylaw 7.1.2 provides a mechanism for resolving such issues; and

WHEREAS, Current Bylaw 3.9.2.2.3 provides a mechanism for resolving such issues; therefore be it

Resolved, That the Synod in convention authorize and direct the LCMS Board of Directors, pursuant to the procedure provided in Bylaw 7.1.2, to amend such other bylaws as may be necessary to implement the spirit of the resolutions involved in the restructuring of the Synod as adopted by the 2010 convention, to be prepared by the Secretary of the Synod and reviewed by the Commission on Constitutional Matters; and be it further

Resolved, That the Synod in convention authorize that such other adjustments be made to the Bylaws reflecting the results of the congregational ratification of constitution articles; and be it finally

Resolved, That in preparing the 2010 *Handbook*, the Commission on Constitutional Matters (or the Commission on Handbook if Res. 8-08A is adopted) shall update the terminology in the *Handbook* to be consistent with the current usage of the Synod and the resolutions of the 2010 convention.

Action: Adopted

(After explanation by the committee and brief discussion, Res. 8-12A was adopted as presented [Yes: 822; No: 286].)

**Congregations Walking Together in Mission
as They Elect the Synod President
and First Vice-President
To Elect the First Vice-President**

RESOLUTION 8-13

TF Report (CW TFR, pp. 34–35); Overture 8-62 (CW, p. 242)

WHEREAS, A close working relationship between the President and First Vice-President is vital for effective service by the President's Office; and

WHEREAS, The Constitution of the Synod states under "Duties of the Vice-Presidents," "The vice-presidents shall upon request of the President represent him in all his functions" (Art. XI C 1); and

WHEREAS, This requirement is especially true of the First Vice-President; and

WHEREAS, The Bylaws, under the "Powers and Duties—Ecclesiastical and Administrative" of the President, state, "He shall establish the duties and responsibilities of the First Vice-President in consultation with the First Vice-President" (Bylaw 3.3.1.3 [f]); and

WHEREAS, The Bylaws further state under the duties of Vice-Presidents, "The First Vice-President shall be a full-time executive and a nonvoting member of the Board of Directors. He shall be responsible to the President at all times for the performance of his duties" (Bylaw 3.3.2.2); therefore be it

Resolved, That upon the election of the President-elect, he will be required to select five names from the list of 20 nominees for the office of First Vice-President, at least two of whom shall be taken from the top five nominees; and be it further

Resolved, That the convention will be required to elect the First Vice-President from the list of five chosen by the President-elect; and be it finally

Resolved, That Bylaws 3.12.1–3.12.2.4 be amended accordingly, as shown ("2007 Handbook Convention Version," *TB*, pp. 303–306).

Action: Adopted (4)

(When first introduced early in Session 4, the committee clarified that the resolution will not go into effect until the 2013 convention. Later in the session when the committee continued its presentation of Res. 8-13, it noted that the bylaw reference in the final resolve should be changed to "3.12.1–3.12.2.4." During discussion of the resolution, an amendment to add a resolve "that upon the election of the president-elect, he be permitted to delete one name from the list of 20 names nominated for the position of First Vice-President" was ruled by the chair to be a substitute motion, which the assembly declined to consider [Yes: 282; No: 871]. An amendment to add the words "at least one of whom shall be taken from the top five nominees" to the end of the first resolve was discussed at length and then amended to change the word "one" in

the amendment to "two" [Yes: 696; No: 477]. After further discussion, the amended motion to amend was also carried [Yes: 841; No: 335]. As discussion of the now-amended resolution continued, a proposed amendment to replace "required" with the words "be given the opportunity if he chooses" in the first resolve was defeated [Yes: 282; No: 877]. After further discussion, Res. 8-13 was adopted as amended [Yes: 597; No: 567].)

**Congregations Walking Together in Mission
as We Nominate and Elect**

**To Elect Five Vice-Presidents by Geographic
Region**

RESOLUTION 8-14A

**TF Report (CW TFR, pp. 30–31); Overtures 8-11, 8-62
(CW, pp. 224–225; 242)**

WHEREAS, The Synod desires congregations to walk better together in mission; and

WHEREAS, The Synod exists to support and strengthen congregations in their mission and ministry; and

WHEREAS, The establishment of five geographic regions will serve to establish stronger connecting links between the congregations, districts, and the Synod; and

WHEREAS, The five geographic regions would be created for representational purposes to improve communications and coordination of functions between the congregations and the national Synod; and

WHEREAS, The Synod would benefit by improved representation from all areas of the nation; and

WHEREAS, The Synod vice-presidents two through six would serve as the geographic representatives of the church to improve the communications and coordination of functions between the congregations within the geographical regions and the national Synod; therefore be it

Resolved, That the Synod create five geographic regions within the Synod; and be it further

Resolved, That the Board of Directors and the Council of Presidents designate the boundaries of the five regions at least 24 months in advance of each Synod convention, appropriately considering geographical and number of congregations information; and be it further

Resolved, That for the purposes of regional elections, individuals will be considered a part of the geographical region where their congregational membership is held. Canadian congregations will be placed as a whole into the region which the Board of Directors and the Council of Presidents deem appropriate; and be it further

Resolved, That the congregations of each of the five geographic regions within the Synod nominate from their regions candidates for the position of Synod vice-president and, from these nominations, the Synod in convention elect a vice-president from each geographical region; and be it further

Resolved, That the implementation of the regional elections of the vice-presidents begin with the next regular convention of the Synod; and be it further

Resolved, That Bylaws 1.2.1 (r), 1.3.2, 3.2.1, 3.2.4 (a), 3.2.4.1, 3.3.2.3, 3.3.2.4, 3.10.1, 3.10.1.2, 3.10.1.3, and 3.12.1.6 be amended accordingly, as shown (“2007 Handbook Convention Version,” *TB*, pp. 171, 172, 236, 237, 238, 241, 242–243, 274–275, 303–305); and be it finally

Resolved, that Bylaw 3.12.1, which was initially printed in *Today’s Business*, p. 303, be replaced with:

Regional Elections

3.12.1 For all elections requiring regional representation, the Board of Directors of the Synod and the Council of Presidents acting jointly shall designate five geographic regions.

(a) Regions shall be designated 24 months prior to conventions of the Synod and shall take into consideration geographical and number of congregations information in the interest of fair representation.

(b) For purposes of regional elections, individuals will be considered a part of the geographical region where their congregational membership is held. Canadian congregations will be placed as a whole into the region which the Board of Directors and the Council of Presidents deem appropriate.

(c) This information shall be shared immediately with all districts of the Synod.

Action: Adopted (4)

(When Res. 8-14A was introduced in Session 3, the committee clarified that this resolution would be implemented prior to the 2013 convention of the Synod. When it was suggested that this be clarified within the resolution itself, the committee agreed to take the resolution back for further attention. When consideration of Res. 8-14A resumed in Session 4, the committee had added a new second-last resolve “That the implementation of the regional elections of the vice-presidents begin with the next regular convention of the Synod.” The committee also replaced the words “with coordination through” with the word “and” in the second resolve, changed “from” to “of” in the third resolve and in paragraph (b) of proposed Bylaw 3.12.1, and accepted as a friendly amendment striking the word “primarily” in the fourth whereas paragraph. During discussion, an amendment to remove the now third-last resolve along with like references in the bylaws was discussed at length and then carried [Yes: 686; No: 477]. When an amendment was proposed to strike the words “regions to which they are adjacent” in the third resolve and replace them with “region as a whole which the Board of Directors and Council of Presidents deem appropriate,” the committee agreed to this change as a friendly amendment. A motion to amend the second resolve and proposed Bylaw 3.12.1 (a) by replacing “confirmed membership” with “number of congregations” was also carried [Yes: 899; No: 254]. Res. 8-14A was then adopted as amended [Yes: 611; No: 571].)

**Congregations Walking Together in Mission
To Enable Regional Elections at 2010 Convention**

RESOLUTION 8-15

TF Report (CW TFR, p. 35); Overtures 8-11, 8-63 (CW, pp. 224–225; 242–243)

WHEREAS, Res. 8-08A requires regional representation on the Board for National Mission and the Board for International Mission; and

WHEREAS, It is possible and advisable to implement such elections at the 2010 convention; therefore be it

Resolved, That only for the 2010 elections of the Board for National Mission and the Board for International Mission, the 24-month advance notification of regional make-up be waived; and be it further

Resolved, That the Board of Directors and the Council of Presidents present to the convention a regional makeup for the 2010 convention prior to the elections.

Action: Adopted (3)

(The committee deleted the words “and Res. 8-16 requires regional representation on the Board of Directors” in the first whereas and the words “the Board of Directors,” in the first resolve. The committee also called attention to page 427 of *Today’s Business* for information regarding the regions that are being proposed. After further explanation and discussion, the resolution was adopted as changed [Yes: 713; No: 458].)

**Congregations Walking Together in Mission
as We Nominate and Elect**

**To Ensure Regional Representation
on the Board of Directors**

RESOLUTION 8-16A

**TF Report (CW TFR, p. 35); Overtures 8-11, 8-63–64
(CW, pp. 224–225; 242–243)**

WHEREAS, The Synod desires congregations to walk better together in mission; and

WHEREAS, The Synod exists to support and strengthen congregations in their mission and ministry; and

WHEREAS, The establishment of five geographic regions will serve to establish stronger connecting links between congregations, districts, and the Synod’s Board of Directors; and

WHEREAS, Five geographic regions would be created primarily for representational purposes, to improve communications and coordination of functions between congregations and the Synod’s Board of Directors; and

WHEREAS, The Synod’s Board of Directors would benefit by improved representation from all areas of the nation; and

WHEREAS, The Synod’s Board of Directors, currently composed of 15 voting members with no specific geographical representation, should become more representative of the Synod’s varied geographical regions; and

WHEREAS, The members of the Synod’s Board of Directors are responsible for making vital legal, business, and finance decisions on behalf of Synod; and

WHEREAS, The Synod would benefit by allowing a more representative group of individuals participate in the governance of the Synod; and

WHEREAS, It is necessary for board members to possess various skill sets to better enable them to make informed and educated decisions; therefore be it

Resolved, That effective at the next regular convention the Synod's Board of Directors be composed of no more than 14 voting members, as follows:

- five laypersons, one elected from each of the five designated geographical regions
- two ministers of religion—ordained elected at-large from the Synod
- one minister of religion—commissioned elected at-large from the Synod
- two laypersons elected at-large from Synod
- up to three at-large laypersons appointed by the elected members of the Board of Directors to obtain needed additional skill sets (legal, finance, investment, administration, etc.)
- the President of the Synod

and be it further

Resolved, That with the exception of the President of the Synod, no more than two voting members be elected from the same district; and be it finally

Resolved, That Bylaw 3.3.5.1 be amended accordingly, as shown ("2007 Handbook Convention Version," *TB*, pp. 242–243).

Action: Adopted (5)

(During discussion of the resolution, a motion was introduced to amend the first resolve by changing "14" to "15," to amend the composition of the board by replacing "two ministers of religion—ordained elected at-large from the Synod" with "five ministers of religion—ordained, one elected from each of the five designated geographical regions" and by deleting "two laypersons elected at-large from Synod," and to amend proposed Bylaw 3.3.5.1 by inserting the words "elected by the Synod" after "layperson," to read "1. One layperson elected by the Synod from each of the five regions will serve as voting members." During discussion of the motion to amend, an amendment to the amendment was proposed to replace "five" with "three" (ministers of religion – ordained) and replacing "one" to "two" (ministers of religion commissioned). This motion was declared not in order by the chair because it was not a proper amendment of an amendment. After further discussion, the motion to amend failed [Yes: 372; No: 792] and an amendment to change "two" to "one" in the second resolve also failed [Yes: 230; No: 898]. Res. 8-16A was adopted without amendment [Yes: 760; No: 402].)

Congregations Walking Together in Mission as They Elect President and First Vice-President

To Elect the Synod President

RESOLUTION 8-17

TF Report (CW TFR, pp. 34–35); Overture 8-63 (CW, pp. 242–243)

WHEREAS, The President serves the whole Synod; and

WHEREAS, Technology has made it possible for every congregation, through its duly elected delegates to the dis-

trict convention, to participate in the nomination and election process; therefore be it

Resolved, That information concerning the three candidates receiving the highest number of nominations and consenting to serve, including biographical information and further information outlining each candidate's vision and direction for the Synod, be shared with all congregations of the Synod two months prior to the convention; and be it further

Resolved, That four weeks prior to the start of the convention, two of the delegates to the previous district convention from each congregation be provided opportunity to cast votes in a secure fashion for the office of President; and be it further

Resolved, That if no candidate receives a majority, a second ballot for the top two candidates be cast in a similar fashion; and be it further

Resolved, That the results of the balloting be announced to the Synod two weeks prior to the start of the convention; and be it finally

Resolved, That Bylaws 3.12.2.1–3.12.2.3 be amended accordingly, as shown ("2007 Handbook Convention Version," *TB*, pp. 303–305).

Action: Adopted (4)

(During discussion, an amendment to add the words "two months prior to the convention" to the end of the first resolve was received by the committee as a friendly amendment. A proposed amendment to change the words "three" to "five" in the first resolve and "two" to "four" in the second resolve was ruled a substitute motion, which the assembly determined not to consider [Yes: 337; No: 778]. A proposed amendment to strike the words "two of the delegates to the previous convention from" in the second resolve was defeated [Yes: 319; No: 833]. As discussion continued, the committee corrected the bylaw reference in the final resolve to read "3.12.2.1–3.12.2.3." An amendment to add a new third resolve to read "That the Commission on Structure (or Handbook) be directed to set up a similar system to elect the members of the Synod Board of Directors by representatives from each congregation" was ruled a substitute motion which the assembly voted not to consider [Yes: 260; No: 904]. A proposed amendment advocating substantial changes to Bylaw 3.2.4 was withdrawn after concern was expressed by the Commission on Constitutional Matters. Res. 8-17 was adopted as changed [Yes: 749; No: 419].)

Congregations Walking Together in Mission through Conventions

To Amend Article VIII of the Constitution

RESOLUTION 8-18

TF Report (CW TFR, p. 31); Overture 8-60 (CW, p. 242)

Rationale

When dealing with the issue of frequency of district and national conventions of The Lutheran Church—Missouri Synod, members of the Blue Ribbon Task Force on Synod Structure and Governance have proposed a change that aims to accomplish three important objectives:

1. Provide a structure that creates a convention culture in the church that uses the Word of God as an instrument of the Holy Spirit and His power in conversation, discussion, and convincing;
2. Provide economic savings; and
3. Provide adequate time for church representatives to implement the work of the church at each level of governance.

That is the impetus behind the task force's recommendation to amend the cycle of district and national conventions from three years to four years.

WHEREAS, A four-year cycle that begins with the grassroots of the Synod will create a convention culture characterized by an intentional focus on the church's common mission and confession, on contemporary issues faced by the church, and on theology, nurture, edification, inspiration, and worship; and

WHEREAS, A change to a four-year cycle allows for the central role of congregations in all four years; and

WHEREAS, It is desirable to be the best stewards of both the time and the money of the members of the congregations of Synod; and

WHEREAS, Significant economic savings will be realized by the congregations of Synod being assessed for a district and a national convention every four years rather than every three years; and

WHEREAS, The importance of matters coming from a congregation, a circuit forum, or a district convention to a convention of the national Synod is well served by a four-year cycle; and

WHEREAS, The terminology of Constitution Art. VIII A and B needs to be updated; therefore be it

Resolved, That The Lutheran Church—Missouri Synod adopt a four-year cycle for district and national conventions; and be it further

Resolved, That in the four-year cycle, circuits may hold theological convocations in year one; districts shall hold theological convocations in year two; district conventions shall be held in year three; and the national Synod convention shall be held in year four; and be it finally

Resolved, That Constitution Art. VIII A and B be amended accordingly, as shown ("2007 Handbook Convention Version," *TB*, p. 162).

Action: Declined (3)

(Early in the discussion of the resolution, a motion was introduced to amend the resolution by deleting the words "rather than simply serving as a culture of voting power or legislation" at the end of the first listed objective. The committee agreed to accept the deletion as a friendly amendment. After further discussion, Res. 8-18 was not adopted, failing to receive the required 2/3 vote [Yes: 680; No: 495].)

Congregations Walking Together in Mission by Clarifying the Priority of the Constitution

To Add A New Article XIV

RESOLUTION 8-27

TF Report (CW TFR, p. 44)

WHEREAS, There are no articles in the Constitution that clarify that if a bylaw adopted by simple majority vote serves to confuse or contradict the Constitution of the Synod, the Constitution will "trump" the bylaw; and

WHEREAS, There is a need to clarify the relationship between the Bylaws and the Constitution of the Synod; therefore be it

Resolved, That a new Article XIV to the Constitution be adopted to satisfy this need, as shown ("2007 Handbook Convention Version," *TB*, p. 167).

Action: Adopted (12)

(During discussion, a proposed amendment to the proposed article was declared not in order because it had not been reviewed by the floor committee. Discussion continued until debate was ended and Res. 8-27 was adopted as presented by the required 2/3 vote [Yes: 762; No: 346].)

Congregations Walking Together in Mission with Covenants of Love

To Study Article VI of Synod's Constitution

RESOLUTION 8-30B

TF Report (CW TFR, pp. 21-22); (CW TFR A, 1.5-6); Overtures 8-16, 8-46-48 (CW, pp. 227, 237)

WHEREAS, The Blue Ribbon Task Force on Structure and Governance has proposed an amendment to Constitution Article VI (Requirements of Membership) for the purpose of clarification and affirmation; and

WHEREAS, Concerns have been expressed throughout the history of the Synod, including recently, about the proper understanding and application of Article VI with respect to the conditions or requirements for acquiring and holding or retaining membership in the Synod; and

WHEREAS, These concerns as well as misunderstandings and misapplications of Article VI have included such matters as "subscription ... to [Synod's] Constitution," "Renunciation of unionism and syncretism of every description;" "Exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school;" and "examination and approval of [congregation's] constitution and bylaws by the district"; and

WHEREAS, The requirements for membership reflect the identity and values of Synod; and

WHEREAS, The ministers of religion—ordained and the ministers of religion—commissioned of the Synod have an important role and responsibility in the life of the church; and

WHEREAS, Membership in the Synod carries clear expectation; and

WHEREAS, The LCMS is made up of congregations from a great diversity of cultural contexts, calling for an appropriate measure of flexibility in communicating the saving message of the Gospel; therefore be it

Resolved, That the President of the Synod in consultation with the Council of Presidents, the Commission on Theology and Church Relations, and the Commission on Constitutional Matters make provisions for the preparation of materials (a study) that explain the biblical, confessional, and historical basis for Article VI of the Synod's Constitution and the current and historic bylaws that elucidate the article; and be it further

Resolved, That the study involve the Council of Presidents, the districts, circuits, and seminaries; and be it further

Resolved, That the congregations of the Synod be encouraged to engage in the study to promote unity, harmony, and understanding; and be it further

Resolved, That following the study, the Commission on Handbook, in consultation and concurrence with the Synod President, the Commission on Constitutional Matters and the Council of Presidents, submit a proposal to clarify and affirm or amend Article VI to the next convention of Synod; and be it finally

Resolved, That we give thanks to the almighty God for the privilege and opportunity He gives us to work and walk together in this Synod as His ambassadors in and to the worlds in which we live.

Action: Adopted (11)

(An earlier version of this resolution, Res. 8-30A, "To Amend Article VI," was introduced by the committee in Session 5. After a number of committee changes, proposed amendments, and a substitute resolution attempt, the matter was "laid on the table" without objection from the assembly. Res. 8-30B was introduced in place of Res. 8-30A during Session 11. During discussion, a proposal to amend the fourth resolve by replacing "clarifying and affirming amendment of" with "to clarify and affirm or amend" was accepted by the committee as a friendly amendment. An amendment to delete that entire fourth resolve failed [Yes: 273; No: 828]. When debate was ended, Res. 8-30B was adopted as changed [Yes: 850; No: 286].)

**Congregations Walking Together in Mission
with Covenants of Love**

To Study Article VII of Synod's Constitution

RESOLUTION 8-32B

TF Report (CW TFR, p. 21); Overtures 7-03, 8-01, 8-17-20, 8-24-26 (CW, pp. 211, 221, 227-228, 231)

WHEREAS, The Blue Ribbon Task Force on Synod Structure and Governance has proposed an amendment to Constitution Article VII (Relation of the Synod and Its Members) for the purpose of clarification and affirmation; and

WHEREAS, Many conventions throughout the history of the Synod, including recent conventions, have addressed concerns about the proper understanding and application of Article VII with respect to the relationship between and among the Synod and its members; and

WHEREAS, Resolution 7-21 of the 2001 convention of the Synod called for the preparation of "materials that explain the biblical, confessional, and historical basis for Article VII of the Synod Constitution and Bylaw 2.39, b and c" and asked the President of Synod "to make these materials as widely available and studied as possible" (2001 *Proceeding*, pp. 173-174); and

WHEREAS, In response to the 2001 convention action, a study document *CONGREGATIONS AND SYNOD, Background Material on the Advisory Nature of the LCMS*, was written and made available to the Synod in 2004; and

WHEREAS, There has been no systematic, broad, and intentional synodwide study of this document; and

WHEREAS, The Commission on Constitutional Matters has recently rendered Opinion 09-2573 (2010 *Convention Workbook*, pp. 280-284) with respect to Article VII; and

WHEREAS, Article VII of Synod's Constitution also states that "with respect to the individual congregation's right of self-government, it is but an advisory body"; and

WHEREAS, The proposed amendment to Article VII of Synod's Constitution reflects the historically recognized responsibility of the members of Synod to the Synod as stated in Bylaws 1.3.4, 1.3.5, 1.6.1, 1.6.2, 1.7.1.8 (cf. 1971 Synod convention Res. 2-21 and 5-24); and

WHEREAS, The relationship between and among the Synod and its members has been created to provide mutual encouragement and edification as they work and walk together responding to God's call and direction; therefore be it

Resolved, That the President of the Synod implement a synodwide study of the document, *CONGREGATIONS OF THE SYNOD, Background Materials on the Advisory Nature of the LCMS*, together with the CCM opinion and any other helpful historical materials (historical bylaws, convention resolutions etc.) between now and the next convention of the Synod; and be it further

Resolved, That the study involve the Council of Presidents, the districts, circuits, colleges, universities, and seminaries; and be it further

Resolved, That the congregations of the Synod and their pastors be encouraged to be engaged in the study to promote unity, harmony, and understanding; and be it further

Resolved, That following the study, the Commission on Handbook, in consultation and concurrence with the Synod President, the Commission on Constitutional Matters, and the Council of Presidents, submit a proposal to clarify and affirm or amend Article VII to the next convention of Synod; and be it finally

Resolved, That we give thanks to the almighty God for the privilege and opportunity He gives us to work and walk together in this Synod as His ambassadors in and to the world in which we live.

Action: Adopted (11)

(After an immediate motion to end debate on the resolution failed [Yes: 574; No: 522], the committee agreed to the replacement of "clarifying and affirming amendment of" in the fourth

resolve with “to clarify and affirm or amend” as a friendly amendment. A proposal to insert “colleges, universities” after “circuits” in the second resolve was also received as a friendly amendment. A substitute advocating the withdrawal of all resolutions dealing with constitutional changes was declined consideration by the assembly [Yes: 457; No: 640]. During continued discussion, a proposal to insert “and their pastors” after “Synod” in the third resolve was accepted by the committee as a friendly resolution. After debate was ended, Res. 8-32B was adopted as changed [Yes: 858; No: 271].)

Congregations Walking Together in Mission and Served by a Flexible National Office

To Provide for Nominations to National Offices

RESOLUTION 8-36

TF Report (CW TFR, pp. 39–44); Overtures 8-67–73, 8-81 (CW, pp. 243–246, 248)

WHEREAS, There are many faithful servants who are currently serving in elected positions on boards and commissions who have not reached a limit to their terms of service; and

WHEREAS, The adoption of Resolution 8-08A has eliminated those positions; and

WHEREAS, Many of these servants have a desire to continue serving; and

WHEREAS, The original advisory commissions are now elected boards; therefore be it

Resolved, That all who have been serving on boards and commissions which have been eliminated and who have not reached term limits and desire to continue serving be available to the Committee for Convention Nominations for nomination to one of the new positions; and be it further

Resolved, That it be understood that all who have signed “Consent to Serve” agreements to serve on “advisory commissions” have agreed to serve on the new “elected boards.”

Action: Adopted (3)

(This resolution was introduced as an “enabling resolution” and adopted after brief discussion [Yes: 1,053; No: 99].)

Congregations Walking Together in Mission and Served by a Flexible National Office

To Appoint the Vice-President–Finance—Treasurer

RESOLUTION 8-39

TF Report (CW TFR, pp. 41, 1.31, 1.39–1.40);

WHEREAS, The Chief Mission Officer (CMO), Chief Administrative Officer (CAO), and the Vice-President–Finance—Treasurer form an operations team; and

WHEREAS, The CMO and the CAO are appointed positions; therefore be it

Resolved, That the position of the Vice-President–Finance—Treasurer now be appointed by the Board of Directors of the Synod after consultation with and with the concurrence of the President of the Synod. The Vice-President–Finance—

Treasurer will serve a three-year renewable term of office at the direction of the Board of Directors; and be it further

Resolved, That Bylaws 3.4.1–3.4.1.4 be amended accordingly, as shown (“2007 Handbook Convention Version,” *TB*, pp. 245–246.)

Action: Adopted (5)

(During discussion, a motion to amend the first resolve by deleting the words “and with the concurrence of” was defeated [Yes: 489; No: 625]. Res. 8-39 was adopted without amendment [Yes: 576; No: 534].)

To Perform Final Audit of Outgoing Boards and Administration

RESOLUTION 8-40

TF Report (CW TFR, pp. 39–44)

WHEREAS, The LCMS has been served by sound and prudent financial accountability; and

WHEREAS, The LCMS in convention has determined to restructure its former boards and realign them into the Board for National Mission and the Board for International Mission; and

WHEREAS, Those boards that are being absorbed into the national and international mission boards have been blessed with dedicated, restricted, and non-restricted funds; and

WHEREAS, Those funds will be reassigned within the mission and ministry of the two new boards; therefore be it

Resolved, That in conjunction with the independent transition team, the LCMS Board of Directors authorize that an audit be performed of the outgoing boards and administration; and be it further

Resolved, That the results of this audit be reported to the LCMS Board of Directors, Praesidium, new mission boards, and members of the Synod (individual and congregation); and be it finally

Resolved, That this action bring a peaceful conclusion to the ministry and finances of former boards and administration, and create a fresh starting point for the new structure and the new leadership team of the LCMS.

Action: Adopted (13)

(After discussion and the insertion of “and administration” after “boards” in the first and third resolve paragraphs by friendly amendment, Res. 8-40 was adopted as changed [Yes: 933; No: 29].)

To Thank the Blue Ribbon Task Force on Synod Structure and Governance

RESOLUTION 8-41

TF Report (CW TFR, pp. 1ff.)

WHEREAS, In June of 2005 President Gerald B. Kieschnick charged the Blue Ribbon Task Force on Synod Structure and Governance (BRTFSSG) with completing a thorough, zero-

based assessment of the system of structure and governance of The Lutheran Church—Missouri Synod; and

WHEREAS The BRTFSSG has put in five years of dedicated work and countless hours in completing its task; and

WHEREAS, The task force went to great lengths to listen to the people and pastors of the Synod through surveys, theological convocations, district conventions, regional gatherings, and thousands of conversations; and

WHEREAS, The work of the task force was delivered to the Synod in the fall of 2009, and many of the recommendations from the task force, based upon feedback from regional gather-

ings, have been adopted through resolutions presented by Floor Committee 8: Synod Structure and Governance; therefore be it

Resolved, That the 64th Regular Convention of The Lutheran Church—Missouri Synod thank the members of the Blue Ribbon Task Force on Synod Structure and Governance for their hard work and dedicated service; and be it further

Resolved, That the delegates of the convention rise in honor of the work of the task force and express their gratitude to the members of the task force.

Action: Adopted (13)

(Res. 8-41 was adopted without discussion by a rising vote of acclamation.)



OMNIBUS RESOLUTIONS

RESOLUTION A

WHEREAS, Many overtures request action that is the responsibility of various boards, commissions, or individuals to study and to implement; therefore be it

Resolved, That the following overtures be referred to the designated board, commission, or individual:

Number	Subject	Board, Commission, Individual
Ov. 1-07	Set Aside Reformation Day 2010 for Fasting, Prayer, Confession, and Repentance	Board of Directors
Ov. 1-08	Encourage Visitation by District Presidents of Other Districts' Institutional Ministries	Council of Presidents
Ov. 1-11	Ask CTCR and Seminaries to Evaluate Transforming Churches Network	Board for Mission Services
Ov. 2-05	Celebrate and Encourage the Practice of Two Kingdom Theology	CPH
Ov. 3-03	End Joint Campus Ministry with ELCA	Praesidium
Ov. 3-04	End All ELCA/LCMS Cooperative Ministry Efforts	Ministry to Armed Forces
Ov. 3-13	Pursue Official Theological Talks with WELS	President of Synod and CTCR
Ov. 3-15	Encourage Participation in Interfaith Dialogues	CTCR
Ov. 3-17	Declare Fellowship with the Siberia Evangelical Lutheran Church	President of Synod and CTCR
Ov. 3-21	Encourage Use of the Words of Institution	Council of Presidents
Ov. 3-25	Request Study on Certain Theses from Walther's <i>Church and Ministry</i>	CTCR
Ov. 3-26	Restudy Guidelines for Participation in Civic Events	CTCR
Ov. 3-27	Unambiguously Renounce Syncretism and Unionism	CTCR
Ov. 3-29	Offer Biblical Rationale for Opposing Combat Roles for Women	CTCR
Ov. 3-32	Prepare Study on Practice of Cremation	CTCR
Ov. 4-06	Establish KFUO Endowment Funds for Seminary Tuition	Board of Directors
Ov. 4-07	Affirm Integral Value of KFUO and Seminaries	Board of Directors
Ov. L4-28	Commit to 53rd Sunday Offering in 2012 to Support Church Missions	Board of Directors
Ov. 6-08	Denounce "Hate Crimes Legislation" and Advocate Christian Freedom	CTCR
Ov. 7-06	Create Means for Placement of Church Workers on Candidate Status	Council of Presidents
Ov. 8-80	Amend Bylaws 7.1.1 and 7.1.2 re Amendments to Bylaws	Commission on Structure

Action: Adopted (6)

(The chair called on a member of the Commission on Constitutional Matters [CCM] to explain how omnibus resolution referrals will be handled in those cases where referred-to boards and commissions no longer exist. A CCM representative reported that omnibus resolutions will be referred to the most appropriate board. After Omnibus A was formally introduced, a motion to amend the resolution by withdrawing Ov. 1-06, "To Provide Exclusively Lutheran Theological Training for Missionaries," was introduced. After debate was ended, the motion to amend was carried [Yes: 586; No: 570]. A motion to amend Omnibus A by removing Ov. 4-06, "To Establish KFUO Endowment Funds for Seminary Tuition," was defeated [Yes: 230; No: 907]. The chairman of Floor Committee 6 reported that

Ov. 6-05, "To Report Promptly the Deaths of Faithfully Departed Soldiers of the Cross," had been withdrawn by his committee and should be deleted from Omnibus A. A motion to amend Omnibus A by removing Ov. 1-11, "To Ask CTCR and Seminaries to Evaluate Transforming Churches Network," was defeated [Yes: 492; No: 665]. When discussion was ended, Omnibus Res. A was adopted as amended and changed [Yes: 1,077; No: 93].)

RESOLUTION B

(Revised)

WHEREAS, A number of issues have been presented through overtures to which the Synod in convention has previously spoken; and

WHEREAS, After careful consideration of these matters, there appears to be no valid reason to change or alter the stated position of the Synod; therefore be it

Resolved, That petitioners offering the following overtures be referred to previous convention action as indicated.

Number	Subject	Previous Action
Ov. 1-09	Encourage New Mission Starts to Use "Lutheran" and "LCMS"	1995 Res. 3-13A
Ov. 1-10	Support Church Transformation	2007 Res. 1-01A
Ov. 1-12	Promote Lutheran Identity in the Mission Field	1995 Res. 3-13A
Ov. 2-01	Tell the World That Christ Is the Only Way to Heaven	LCMS Constitution, Art. II
Ov. 2-02	Reaffirm Justification by Faith Alone	1947 "Brief Statement" of the Doctrinal Position of Missouri Synod
Ov. 2-03	Authority of Scripture	1977 Res. 3-11, 1973 Res. 3-09
Ov. 3-20	Encourage Frequent Observance of The Lord's Supper	1995 Res. 2-08A
Ov. 3-22	Expect Practice to Agree with Doctrine of Closed Communion	1998 Res. 3-05, 2007 Res. 3-09
Ov. 3-23	Affirm Biblical Practice of Admission to the Lord's Table	1998 Res. 3-05, 2007 Res. 3-09
Ov. 3-24	Advocate Consistent Practice of Closed Communion	1998 Res. 3-05, 2007 Res. 3-09
Ov. 3-30	Agree Female Readers in Public Worship Are Divisive and Offensive	1989 Res. 3-14
Ov. 6-07	Provide Strategies and Resources re Gender Identity	2001 Res. 2-08A
Ov. 7-09	Clarify Which CCM Opinions Are Binding (2004 Res.) Proposed 2004 Res. 7-17— No Action by Convention. Put into Practice by CCM.	2007 Res. 8-01 Amended Bylaw 3.9.2.2 (c)
Ov. 7-10	Require Consideration of Certain Requests for Review of CCM Opinions	2007 Res. 8-01 Amended Bylaw 3.9.2.2 (c)
Ov. 7-22	Require Consideration of CCM-Related Business	2007 Res. 8-01 Amended Bylaw 3.9.2.2 (c)

Action: Adopted (13)

(After the resolution was moved and seconded, a motion to amend by removing Ov. 1-09 from the resolution was defeated [Yes: 145; No: 747]. Omnibus Res. B [Revised] was adopted as presented [Yes: 824; No: 67].)

RESOLUTION D

(Revised)

WHEREAS, Some of the following overtures suggest to the convention acceptable approaches in dealing with matters mentioned; and

WHEREAS, Others among the following overtures thank and commend laudable individuals and efforts; therefore be it

Resolved, That the following overtures be received as expressions of encouragement or gratitude:

Number	Subject	Encouragement/Thanks
R 1-8	Lutheran Church Korea	Commend and Encourage
R 1-8	Anglican Church in North America	Commend and Encourage
R 2-05	CHI Museum Development in 2009	Thanks
R 3-01	Membership in Certain Fraternal Organizations	Thank CTCR for Document
R 3-01	Thank Dr. Samuel Nafzger and Dr. Jerald Joersz	Thanks
R 4-03	Give Thanks to God for Faithful and Dedicated Service of Dr. Thomas Kuchta	Thanks and Appreciation
Ov. 2-05	Celebrate and Encourage the Practice of Two Kingdom Theology	Thanks and Encourage
Ov. 2-14	Recognize Higher Things as an Asset to Youth Ministry	Commend
Ov. 2-17	To Give Thanks for the Dedication of <i>Issues, Etc.</i> Personnel	Thanks
Ov. 2-21-25	Departments in District and Congregational Services: Children's Ministry, Family Ministry, School Ministry, Singles Ministry, Stewardship Ministry, and Youth Ministry	Commend

Action: Adopted (13)

(During discussion, a motion to amend the resolution by adding Ov. 2-19, “To Command *Issues, Etc.*” [CW, p. 161], was introduced and then withdrawn when attention was called to Ov. 2-17, “To Give Thanks for the Dedication of *Issues, Etc.* Personnel” [CW, p. 160], already listed in the resolution. A proposed amendment to replace “Thanks” with “Commend and Encourage” in reference to R 1-8, “Anglican Church in North America,” was accepted by the committee as a friendly amendment. Omnibus Res. D [Revised] was adopted as changed [Yes: 877; No: 31].)

LATE OVERTURE

L1-17

To Make a Concerted Effort to Reach Generation X and the Millennials in the U.S. with the Gospel of Jesus

WHEREAS, The Pew Forum on Religion and Public Life reports that “fully one in four Millennials are unaffiliated with any faith and describe their religion as ‘atheist,’ ‘agnostic,’ or ‘nothing in particular’”; and

WHEREAS, The percentage of young adults who regard themselves as unaffiliated to any religion has grown from 12 percent in the 1980s to 23 percent in the 2000s; and

WHEREAS, The decline in church membership nationwide is largely due to the failure to incorporate young people into the life of the church, rather than to the loss of older people; and

WHEREAS, Abiding Savior Lutheran Church has recognized the importance of these trends and is striving to find effective ways to work with people of these age groups; and

WHEREAS, These national trends are also reflected in the life of The Lutheran Church—Missouri Synod (LCMS) where the median age of members in our church body is in excess of 54 years (14 years older than the median age of the population of the USA) and where 35 percent of our pastors are older than age 55 while only 6.2 percent are younger than age 35; and

WHEREAS, It is reported that only one-half of Lutherans who are baptized are confirmed and only one-half of those who are confirmed continue on to become active congregation members; and

WHEREAS, We know from the example of Jesus Himself that He was concerned about people of every age, preaching to all the Good News of the Kingdom and calling them into the kingdom of God, and we know that it is the will of God that all be saved; therefore be it

Resolved, That the 2010 LCMS convention urge congregations and their members to be aware of the needs of Generation X (those born in the late 1960s through the late 1970s) and the Millennials (those born after 1980 who are coming of age around and following the year 2000) living in their midst, including also the children of their own members, and urge them to be active in seeking ways to serve these special people; and be it further

Resolved, That the convention urge the districts and congregations, the National Mission Office of LCMS World Mission, and District and Congregational Services to work together to find ways to strengthen the commitment to and increase the effectiveness of the work of LCMS congregations, schools, and their members in reaching out to the Millennials and Gen X in our midst.

Abiding Savior Lutheran Church
St. Louis, MO



**REPORTS AND OVERTURES
CORRELATED WITH RESOLUTIONS**

Rep. or Ov.	Res.	Rep. or Ov.	Res.	Rep. or Ov.	Res.
R1-8	1-08, 2-02, 2-07, Res. D	2-18 2-19 2-20 2-21	2-01, Res. D	R4-05 R4-06 R4-07 R4-08	4-01A
R1-8 Sup	5-05A	2-22	2-01, Res. D	R4-09	
R1-8-02		2-23	2-01, Res. D	R4-10	
R1-8-03		2-24	2-01, Res. D	R4-11	
R1-01		2-25	2-01, Res. D	4-01	4-04A
R1-02		R3-01	3-06, Res. D	4-02	4-04A
R1-03		3-01	3-03	4-03	4-02, 4-04A Res. D
1-01	1-01	3-02	3-03	4-04	4-02, 4-04A
1-02	1-03	3-03	Res. A	4-05	4-17
1-03	1-11	3-04	Res. A	4-06	Res. A
1-04	1-04A	3-05	3-03	4-07	Res. A
1-05	1-06	3-06	3-03	4-08	4-01A
1-06	1-12	3-07	3-03	4-09	
1-07	Res. A	3-08	3-03	4-10	
1-08	Res. A	3-09		4-11	4-06
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1-10	Res. B	3-11	3-01A, 3-05	4-13	4-14
1-11	Res. A	3-12	3-01A, 3-05	4-14	4-11
1-12	Res. B	3-13	Res. A	4-15	
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R2-02		3-20	Res. B	4-22	4-05
R2-03		3-21	Res. A	4-23	
R2-04		3-22	Res. B	4-24	4-01A
R2-05	Res. D	3-23	Res. B	L4-25	4-07
R2-06		3-24	Res. B	L4-26	4-08
2-01	Res. B	3-25	Res. A	L4-27	4-04A
2-02	Res. B	3-26	Res. A	L4-28	Res. A
2-03	Res. B	3-27	Res. A	L4-29	
2-04	2-06	3-28	3-06		
2-05	Res. A, D	3-29	Res. A	R5-01	5-05A
2-06	5-05A	3-30	Res. B	R5-02	
2-07	2-04	3-31		R5-03	5-05A
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2-10		L3-34	3-04A	5-02	5-03A
2-11				5-03	5-03A
2-12	2-03	R4-01		5-04	5-03A
2-13	2-03	R4-02		5-05	5-03A
2-14	Res. D	R4-03	4-03, Res. D	5-06	5-03A
2-15	2-05	R4-04		5-07	5-03A
2-16	2-05	R4-04-01	5-05A, 7-01	5-08	5-03A
2-17	Res. D				

Rep. or Ov.	Res.	Rep. or Ov.	Res.	Rep. or Ov.	Res.
5-09	5-03A	R7-02-11		8-05	
5-10	5-03A	R7-02-12		8-06	
5-11	5-03A	R7-02-13		8-07	
5-12	5-03A	R7-02-14		8-08	
5-13	5-03A	R7-02-15		8-09	
5-14	5-03A	R7-02-16		8-10	
5-15	5-01A, 5-03A	R7-02-17		8-11	8-14A, 8-15, 8-16A
5-16		R7-02-18		8-12	
5-17	5-01A	R7-02-19		8-13	
5-18	5-02A	R7-02-20		8-14	
5-19	5-01A	R7-02-21		8-15	
5-20	5-04	R7-02-22		8-16	8-30B
5-21	5-05A	R7-02-23		8-17	8-02A
5-22		R7-02-24		8-18	8-32B
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5-26	5-08	R7-02-28		8-22	8-05B
5-27	5-08	R7-02-29		8-23	
5-28	5-08	R7-02-30		8-24	8-32B
5-29	5-09B	R7-02-31		8-25	8-32B
5-30	5-06A	R7-02-32		8-26	8-32B
5-31	5-06A	R7-02-33		8-27	
5-32		R7-02-34		8-28	8-05B
5-33		R7-02-35		8-29	8-05B
5-34	5-10, 5-11	R7-07	7-04A	8-30	
5-35	5-12	7-01	7-07A	8-31	8-05B
5-36	5-12	7-02		8-32	8-05B
5-37	5-03A	7-03	8-32B	8-33	
L5-38	5-03A	7-04		8-34	
		7-05	7-06A	8-35	8-05B
R6-01	6-01, 6-05, 6-06	7-06	Res. A	8-36	8-05B
R6-02		7-07	7-05	8-37	8-05B
6-01	6-04A	7-08		8-38	8-05B
6-02	6-02A	7-09	Res. B	8-39	8-05B
6-03	6-02A	7-10	Res. B	8-40	8-05B
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6-05	6-08	7-12	7-02	8-42	8-05B
6-06	6-07A	7-13	7-02	8-43	8-05B
6-07	Res. B	7-14	7-02	8-44	8-05B
6-08	Res. A	7-15	7-02	8-45	8-05B
R7-01		7-16	7-02	8-46	8-30B
R7-02-01		7-17	7-08	8-47	8-30B
R7-02-02		7-18		8-48	8-30B
R7-02-03		7-19		8-49	
R7-02-04		7-20		8-50	
R7-02-05		7-21	7-03	8-51	8-05B, 8-07
R7-02-06		7-22	Res. B	8-52	8-05B, 8-07
R7-02-07		R8-01		8-53	8-05B, 8-07
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R7-02-09		8-02		8-55	8-07
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		8-04		8-57	8-02A, 8-03B

Rep. or Ov.	Res.	Rep. or Ov.	Res.	Rep. or Ov.	Res.
8-58					
8-59	8-03B				
8-60	8-05B, 8-18				
8-61					
8-62	8-13, 8-14A				
8-63	8-15, 8-16A, 8-17				
8-64	8-16A				
8-65					
8-66					
8-67	8-08A, 8-36				
8-68	8-08A, 8-36				
8-69	8-08A, 8-36				
8-70	8-08A, 8-36				
8-71	8-08A, 8-36				
8-72	8-08A, 8-36				
8-73	8-08A, 8-36				
8-74					
8-75					
8-76					
8-77					
8-78					
8-79	5-05A				
8-80	Res. A				
8-81	8-08A, 8-36				

Note: Blank space indicates that the convention adjourned before acting on the resolutions that referenced these overtures.



ENTERED INTO REST

Ordained Ministers

Abraham, Mark W	Efraimson, Carl R	Huber, Roland W
Ahl, Dennis C	Elliott, Thomas Michael	Jaech, Emil G
Albers, Victor G	Ellwanger, John P	Janssen, Ronald H
Albrecht, Paul G	Esala, Toivo A	Jirovec, Dymann L
Aleman, Raul	Estok, Daniel Michael	Johannes, Walter C*
Arndt, Richard Louis	Evans, Gene	Johnson, John Frederick
Austermann, Harold W	Fajen, John H	Johnson, Robert Rudolph
Auw, Hugh C	Farina, Christopher L	Jolliff, Bruce H
Barnes, Bob A	Fechner, Raymond W	Jordening, Victor F G
Bartling, L Paul	Felten, Victor C	Josupait, John W
Bartling, Walter J	Fett, Larry C	Juengel, Ralph F
Bartz, Herbert H	Fiege, Calvin R	Juergensen, Eugene W
Batiansila, A E	Finch, Robert L	Kaufmann, Philip S
Bauer, Benjamin T	Firnhaber, Stuart F	Keenan, Jack W
Baumann, Herman E	Fitz, Edwin V	Kehrberg, Willard E
Becker, Bernard H	Frank, Paul L	Kelm, Alvin Dean
Beese, Roger	Frederking, Martin A	Kempff, Gerhard Frederick
Bendewald, Donald E	Freed, John W	Kerns, Russell R
Beyer, Elmer E	Freudenburg, Gerald V	Ketcher, Rodney E
Bickel, Kurt A	Friedrich, Carl H	Kiehl, Paul G
Bielefeldt, Walter F	Friedrichs, Roland G	Kihne, Keith K
Birner, Edward H	Frincke, Herman R	Klattenhoff, Wilbur H
Bischoff, William H	Fuerbringer, Kenneth P	Klemz, Lyle E
Bleke, Earl H	Gade, Dwain M	Klenk, Elmer E
Bode, Harold H	Gehrke, Frederick H	Klenz, Howard R
Boettcher, Donald L	Geisler, John H	Klietz, Sheldon H
Born, Charles H	Gerken, Erwin A	Knoke, Henry A*
Brandt, Maynard H	Gerlach, John W	Koch, David V
Brandt, Robert A	Gieseke, Harold J	Koch, Glenn A
Brege, Clifford P	Gilmore, Rozell	Koepke, Frank F
Bremer, Robert A	Giovenco, Joseph V	Koller, Walter E
Bridges, H Lane	Glammeyer, Thomas H	Korte, Carl E
Brink, Kurt W	Glass, Donald P	Kovac, Walter J
Brockhoff, Harold E	Glock, Delmar J	Krahn, Robert A
Bruening, George J	Goebel, Richard F	Krampitz, David R
Brummett, Belvin R	Gorrell, Larry N	Krause, E George
Brunig, Robert A	Graf, Philip J	Krengel, George A
Burget, Frank W	Gremmels, Delbert W	Krenning, William
Burrack, Richard E	Greninger, Frederick C	Kretzschmar, Martin H*
Bush, Gene H	Grese, Everett G	Krieger, Eugene L
Bush, Leland Elwood	Griesse, Elmer E	Krompart, Donald H
Buuck, LeRoy E	Gross, Edward H	Krueger, Roy R
Cameron, Ivory C	Grotheer, Kurt V	Krueger, Stephen C
Casaday, Barry L	Gruell, Eugene F	Krupski, Otto F
Christensen, Kenneth Dean	Grumm, A Lorenz	Kuehnert, Richard E
Clark, Moses J	Guebert, Paul N	Kuhlmann, Marvin E
Clausen, Robert H	Haase, Donald R	Kuhn, Gerald E
Clements, William K	Haertel, Robert N	Lang, Marcus T
Cloeter, O H	Hager, Harry A	Lange, William H
Cook, Edwin H	Hahn, Frederick F	Langhans, C F
Costello, John M	Haldeman, Keith R	Larson, Clifford Grant
Coyner, Conrad H	Hallman, Richard C*	Larson, Elmer C
Croll, Gilbert M	Hallmann, James A	Last, David A
Crook, Norris C	Hartfield, Alan R	Lavcek, Emil
Crosmer, Arthur J	Hartner, Harlan J	Lemke, Marlo D
Cross, Carl E	Hartwig, John D	Lieske, H William
Cunningham, J Robert	Heckmann, Eugene E	Lindner, Ernest G
Daniel, Theodore A	Hedstrom, Roger F	Loose, George A
Danner, Bernard L	Heino, Donald W	Lowery, Joseph C
Deneke, Kenneth M	Heiserman, Harlan J	Lowmaster, William James
Dickinson, Richard C	Helmers, Darrell D	Macholz, Stanley G
Dietz, Paul T	Henderson, Samuel C	Mackensen, Gordon R
Discher, Gerald R	Hertwig, Frederick A	Malotky, Raymond Paul
Dohrman, Thomas E	Hett, Roger W	Mann, Herman Albert
Draper, George L	Hillmer, Gerhardt R	Marg, George C
Drevlow, Ferdinand A	Hillmer, Sigmund Walter	Marquardt, Oscar August
Droege, Thomas A	Hinz, Alfred J	Marsh, William H
Duttchen, Helmut Arthur	Hinz, Frederick C	Maschke, Robert O
Ebeling, Henry C	Hoard, Samuel L	May, Wilbur T
Ebke, Richard C	Hobus, Robert A	Mayer, Herman R
Eckhardt, Eugene L	Hoffsneider, Dale W	Mayer, Martin E
Eddleman, James L	Holstein, Sylvester W	Mc Bride, Lorenzo
	Hornig, Juraine J	Mc Cain, Paul B
	Hoyer, Dwayne C	

ENTERED INTO REST

Mc Miller, Robert J	Schaller, Robert W	Wenzel, Martin H
Meinzen, Luther W	Schedler, Walter F	Wesenberg, Henry C
Mendelman, G Holmes	Schinnerer, Carl F	Wesselschmidt, Quentin F
Meschke, Mark William	Schinnerer, Richard A	Wetzstein, W H
Meyer, Donald E	Schkade, Raymond C	Wilke, Donald C
Meyer, Eldor W	Schlecht, Richard L	Wille, Julius G
Meyer, Erwin M	Schlessmann, Phillip C	Williams, Edward R
Miller, Harry F	Schlie, David S	Williams, Matthew Ray
Miller, La Mar	Schmidt, Edward A	Wiltenburg, Robert E
Mohn, Truman P	Schmidt, Gerhardt K	Windisch-Graetz, Arnold Frederick
Mowry, Timothy E	Schmidt, Paul Ronald	Wolf, Lester August
Moyer, John V	Schmidt, Robert A	Wolkenhauer, Richard H
Mueller, Donald H	Scholz, Harry G	Wollenburg, George F
Mueller, Frederick L	Schrader, David L	Wong, Henry B
Mueller, Howard E	Schreiber, Richard J	Woods, Robert A
Mueller, Raymond A	Schulte, Edward N	Wraalstad, Orlin E
Mueller, Williard E	Schultz, Dale E	Yoss, Joel R
Muske, Clarence	Schwan, Paul Walter	Zacharias, Edward H P*
Napier, Carl H	Schwane, Walter H	Zimbrick, Edward C
Nickel, David M	Schwole, Norman Walter	Zimmerman, Leon E
Niermann, Walter H	Sellmeyer, John N	
Nissen, Norman E	Shipper, Paul	
O Connor, John Albert	Simmons, Charles F	
Oberhaus, Paul R	Simmons, Raymond L	
Otte, Harold William	Simon, Henry E	
Park, Thomas C	Smith, Charles O	
Payne, Carlton E	Smith, David L	
Pepoon, John Mark	Smith, Guy Bragdon	
Pera, Victor H	Sohn, Paul H	
Peters, Edgar L	Spilker, Timothy K	
Peters, Edmund A	Steffen, Lee W	
Peters, Edward F*	Steinberg, Alan G	
Petersen, Lorman M	Steinbronn, Reuben August	
Peterson, H LeRoy	Stelmachowicz, Michael J	
Peterson, Paul K	Steubernagel, David A	
Pfleiger, Richard C	Stoll, Henry L	
Piazza, Charles T	Strand, Jonathan Paul	
Plitt, Carvel V	Strefling, Allen R	
Polk, John C	Strohschein, Arnold Edward	
Popp, Kevin Paul	Stroming, Karl B	
Potratz, Kenneth J	Stuebe, Martin C	
Prenzlow, Elmer J C	Tassler, Melvin J	
Prifogle, Mitchell J	Tensmeyer, Wilfried H	
Prowatzke, Armin P	Tetzloff, Richard D	
Radichel, James A	Tews, Thomas A	
Raebel, Roger E	Thies, John A	
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